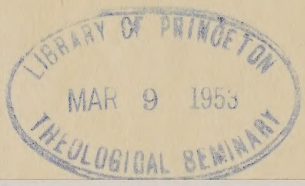
OF FAITH *and* LEARNING

Marcus Bach



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Of Faith and Learning

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Of Faith and Learning

The Story of the School of Religion at the State University of Iowa

BY

MARCUS BACH

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Other books by Marcus Bach:

They Have Found a Faith
Report to Protestants
The Dream Gate
Faith and My Friends

To the people of Iowa and the nation
whose loyalty and support have made possible
the work of the School of Religion
at the State University of Iowa

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Of Faith and Learning

Foreword

by

M. Willard Lampe, director of the School of Religion

OF FAITH AND LEARNING is the first popular presentation of the history and influence of the School of Religion at the State University of Iowa. The need and possibility of such a story had long been felt, but the writing was actually initiated by an alumnus of the University, Mr. George E. Frazer of Chicago.

In the summer of 1950 when I called on Mr. Frazer in his office on the 39th floor of the Board of Trade Building, he suggested the writing of an account of the School, "not high-brow, but for people like me" and offered an initial contribution to get the project under way.

On returning to Iowa City I asked my colleague, Marc Bach, if he would undertake the assignment. I felt that he had exactly the flair for writing the kind of story that was needed. He had a dramatic insight, and four recently published books had demonstrated his ability to write on religious subjects with highly popular appeal. His nearly ten years on the staff of the School of Religion had given him a feeling and appreciation for our work and our aims. My suggestion appealed to him. He agreed to accept Mr. Frazer's challenge, and thereupon arranged to take a leave of absence over a semester and a summer session, for research and writing. Miss Dorothy Musser of Iowa City, hearing of the project, offered to help and supplemented Mr. Frazer's gift with one of her own. She had long been interested in Dr. Bach's sympathetic approach to American faiths and his personalized study in this field. With this confidence and backing, Bach began interviewing people

and digging into the hitherto untold story of how the School of Religion became a living reality.

He took his cue for the general outline from *The Story of an Idea,* an historical pamphlet about the School, but went back considerably further into the early plans and forward into many details all of which, like links in a chain, lead through this remarkable adventure in co-operation and understanding.

The book has been written in time to add special significance to the 25th anniversary of the School, an occasion when we want again to express our gratitude to *all* our loyal friends and patrons who have worked for and contributed to the School's success. Here, then, is an account of the School of Religion as an able writer sees it and as he has interpreted it under the fascinating title, Of Faith and Learning.

M. Willard Lampe

Iowa City, Iowa
1952

PART ONE

. . . *the idea*

CHAPTER ONE

. . . *the idea*

HE CAME to our desk at the beginning of a university year and stood in line waiting his turn to register. There are hundreds of students milling around the many desks and tables at a time like this. They are admitted into the large registration room in the field house in groups, alphabetically. Identifying the various departments are placards: Chemistry, Commerce, Engineering, Law, Physics—eighty of them. Ours was Religion.

This student was somewhat older than the general run, about twenty-eight, of medium height, dark-skinned. A foreign student. We have many of them every year at the State University of Iowa, about two hundred representing some forty nations; young men and women sent by their governments, young people from well-to-do families, exchange students, displaced persons getting an education by working their way. This young man was a Syrian.

He spoke with an accent. "There is something here," he said, "I do not understand."

As he spoke, he ran his fingers slowly down the list of courses in the catalog under the heading of Religion. His black eyes looked at us across the desk, eager, puzzled. We offered to explain the courses to him.

"That is not my question," he replied smiling and shaking his head. "It is this." With an expression of incredulity he read from the catalog, *"History of the Catholic Church, His-*

tory of the Hebrew People, Protestant Faith, Christian Ethics."

"I was told," he said, "that I may study under a Catholic priest or a Jewish rabbi or a Protestant minister. Or under all of them if I wish. I was told they all teach together in this same department. This is what I do not understand. How is this possible?"

His question was not new. People everywhere were asking it. A mother in Yucatan whose son was a student in engineering wanted to know how such a program in inter-religious understanding had begun. An army chaplain heard the question frequently in Europe whenever he told the story of his experience as a member of our teaching staff. A Canadian once said he did not believe that "domineering Catholicism, scattered Protestantism, and divided Jewry" could ever get together anywhere on anything. A girl from India invited her father, an educator, to come to America. She wanted him to see how religion is taught in the School of Religion at the State University of Iowa in Iowa City.

. . . *the question*

As we listened to the student, his inquiry became our own. We had taken it as a matter of course that freedom in faith was our heritage.

He said, "I have traveled and studied in many places. Do you realize how impossible this School would be in other countries where I have been? Do people here know and appreciate what you are doing? How does it work, this great adventure? Who is behind it? Where did it begin?"

It began where all expressions of better understanding have their origin: in the recognition of our duty toward humanity

and our role in the building of confidence among people of good will. It began with the American concept that men with honest commitments possess the genius to get along with men of convictions other than their own. It began where every effort toward better living begins, in the human heart and its belief that even though perfection and ultimate goals are not always reached, there is virtue in the striving. It began realistically in the 1920's with the recognition and the need for spiritual emphasis in the student life, an emphasis deep in devotion and broad in understanding.

. . . *the times*

In those days a central personality in our story was the State University of Iowa's president, Walter A. Jessup. Perhaps it was his vivid confidence in religious co-operation that put him at the center of a new era in religion on the campus. Perhaps it was his keen personal interest in people and the faiths by which they lived. Or it may have been the fact that every Sunday morning saw him setting an example for religious loyalty by being in the fifth pew front in the local Methodist Church. Whatever it was, an emphasis upon a closer relation between religion and education became a symbol of the Jessup administration.

Years earlier, in his inaugural address in 1916, he declared, "The whole tone of university education is dominantly religious. We may expect much from the fact that the churches through organized activity at the University are increasing the number of aids to religious life, to the end that the young people may have spiritual guidance at this juncture of their lives."

Not all Iowans agreed. A businessman in a town near

Iowa City wrote in to say, "No matter what you do, I still believe that a university takes young people straight away from God."

A farmer said, "Religious training is one thing and a university education is something else. One is for the Lord, the other is opposed to Him."

"I see," commented an Iowa mother, "where the university has built a great armory. I have never yet heard that it was thinking of building a church."

From across the nation, from alumni of the university, came letters asking pointed questions. "There is always talk about religion in education at Iowa, but what is actually being done?"

Those were the days when religion was in the news. The stage was being set nationally by open warfare between old-fashioned orthodoxy and modernism. It was almost time for the Scopes trial. Names made religious headlines. William Jennings Bryan, Billy Sunday, J. Frank Norris, were pitted by the press and their own designs against the new liberals in whose camp were such men as Harry Emerson Fosdick, Glenn Frank, and Percy Stickney Grant.

All denominations were involved either as players or spectators in the drama of transition. Unitarians said, "The liberals will all come around to our position, for their own is untenable. The same logic that rules out miracles in the Old Testament will rule out miracles in the New." Catholics observed, "This is what comes of permitting each man to be the Bible's own interpreter." Reformed Jews watched and waited. Conservative Protestantism watched and waited. Colleges and universities heard the fundamentalists' warning, "We propose to carry this religious war into every school and into every state legislature!" They called Biblical scholarship, "Bunk, junk and poppycock." The liberals said it was, "liberation

from that which is false in fact and pernicious in practical results."

Religion was not the only cross-current throwing its force against the campuses in the roaring 20's. New ideologies were rising, expressed in labor by the I.W.W., a conglomeration of unions, walk-outs, sit-down strikes, picketing; they were reflected in public opinion by prohibition and bootlegging, and they were being built up by slogans, "A chicken in every pot," "Full dinner pails," "Two-car garages," "I'm proud to be an American!" Years of a shocking alliance between corrupt politicians and the underworld were being dramatized by a new term, "Gangsterdom." These were years of prosperity and changing morals; a time of complaint that "yesterday's vices have become today's virtues." A time when literature reached a new high or a new low depending upon the point of view. Days of Dreiser and *American Tragedy,* Mencken and *Mercury,* Sinclair Lewis and *Elmer Gantry,* Eugene O'Neill and *Ah, Wilderness!*

The times always brought men back to religion. The center of interest always gravitated to schools and universities where American youth were being trained to meet the problems of a changing world.

. . . *in Iowa*

Historians let it be known that when the university was established in 1847—two months after Iowa was admitted to the union—twenty religious groups had already established themselves throughout the territory. Here in Iowa territory, in the region between the Mississippi and the Missouri, Catholicism had established a diocese in Dubuque in 1837 and had founded not only churches but a monastery, near Dubuque, in 1849.

Jews formed a society at Keokuk as early as 1855. The Protestant Episcopal Church laid the foundation for its first chapel in Bloomington (Muscatine) in 1839. Protestantism was carried forward by circuit-riders and synodical representatives, by students from the east, several of whom had pledged themselves to build "each a church and all a college."

Iowa, before the mid-nineteenth century, was the home of the Quakers, the Mennonites, the Amish, the Dutch Reformed. It played host to the Mormons and was ready to welcome the collectivisitic experiment of the Amana Society. Denmark Academy was built by the Lutherans in Lee County, Howe's Academy by the Methodists in Henry County, and Springdale Seminary by the Society of Friends in Cedar County. Methodism established Iowa Wesleyan University at Mount Pleasant in 1842. Congregationalism followed with Grinnell College in 1848. Central College was the Baptist project at Pella in 1853. The United Brethren opened Western College near Cedar Rapids in 1856.

"Land," said a writer of the period, "drew the people to Iowa, and freedom to worship and to learn kept them there. The university, dedicated to serve the people of the land, must also provide an appreciation of the spiritual heritage of our great Midwest."

This was Iowa and it proclaimed through the years a religious consciousness which Jessup re-emphasized when he said, "The tone of the university is dominantly religious."

Iowans felt that because of the state's treasured spiritual heritage the university should lead in integrating religion and education. President Jessup's views found many followers. It was pointed out that the Hawkeye state was a microcosm whose denominational pattern was a symbol of the freedom and equality of American faith.

. . . *the team*

In the early 1920's a prominent member of the State Board of Education, W. R. Boyd of Cedar Rapids, initiated a plan to "give direction to the wayward, aimless course of young American life."

He wrote to President Jessup saying, "I should like to secure an endowment sufficient to employ a university preacher, a really great spiritual teacher, who, at four o'clock on each Sunday afternoon, should preach to the student body and to all others who come, as only such a man can preach—not as an advocate of sectarianism or narrow theology, but as a man who walks with God and who compels those who hear to give heed to the great questions which vitally affect every human being. Never before was the question, 'What shall it profit a man if he gain the whole world and lose his own soul' so important as now. If with all our devices which make for physical comfort we utterly lose sight of those things which are above, shall we not sooner or later find out the tragedy of what that loss involves; and will this tragedy not be the greatest tragedy of fact or fiction in all the sad story of our human life?"

Boyd's ideas were widely circularized. A minister in Ridgewood, New Jersey, hearing about them, wrote to Dr. Jessup, "From your personal observations, Mr. President, do you believe that many of the students are losing their religious faith? If you do, to what influence above all would you attach the responsibility? If you do not, I would appreciate any encouraging word you can write, bearing upon the present day situation as you find it on the Iowa campus."

Occasionally someone rose to Jessup's defense more ambi-

tiously than the president felt was necessary. From Topeka, Kansas, one Albert W. Sheldon, sent a testimonial which the Topekan had submitted for publication in the *Central Christian Advocate* of March, 1924:

> Gentlemen! In 1867 I went to the Iowa State University . . . I went with a schoolmate to a Friends' meeting where after a long time of silent worship one woman spoke as she felt moved by the Holy Spirit. This seemed to me an exceedingly great thought. I continued to visit many Sunday Schools after that and one Friday night attended a revival service at the Iowa City Methodist Episcopal Church. I came under conviction and was converted the following night!

It was not "conversion" Jessup advocated. He had but one conviction in the matter and it was being echoed by university leaders in adjoining states. President Kinley, of the University of Illinois, put it pointedly, "There is no complete education without religion."

At the University of Michigan, President Burton cast it in a quotable line, "The ultimate test of the state university is the moral and religious character of its graduates."

Indiana and Missouri were developing courses in religion, following a resolution of state university presidents that, "The state universities should have the privilege of teaching the Bible as literature, of teaching the history of religion; and that on historical and scientific and psychological grounds the question of belief in God and of the efficacy of prayer should be freely discussed before students."

At Iowa, key men and heads of departments were prepared to do something practical with their president's assertion that "the tone of university education is dominantly religious."

Jessup once referred to these men as a "good team." And the players were notable.

One of the most active of them in the early 1920's was the campus YMCA director, Rufus H. Fitzgerald. He had given the subject of religious education much thought and considerable planning long before he came to Iowa from the University of Tennessee in 1919. Prior to World War I, he had taken a field trip into the Holy Land with other student directors of the Young Men's Christian Association.

"The larger, over-all meaning of religion became part of our study and an ever-present topic in our conferences," he said. "By seeing the value and need of faith in people of many races, we became more aware of the greatness and all-inclusive fibre of our work. We returned to our respective appointments with greatly enlarged horizons."

His "Y" program at Iowa attracted much attention. It was clear, concise, practical. Religion, Fitzgerald insisted, called for a four-point emphasis: it ought to provide worship, inspire education, develop character, and make itself felt in social relationships. His touchstone was a single word: SERVICE. He said that any true program of service should and must have a spiritual motivation. He felt that, historically, man's desire to serve his fellow man emanated from the teaching and character of Jesus; that, psychologically, service widened into world citizenship; that, educationally, the concept of religion functioning through service required the inclusion of courses in religious content in the university curriculum.

Fitzgerald had the good fortune to have as chairman of his YMCA advisory board a man who shared not only his views but whose opinions Jessup respected and whose scholarship the university unanimously acclaimed. Professor George W. Stewart was a scientist with a reputation for clear thinking and for getting things done. He had been called to the State University of Iowa in 1909 and had immediately taken on the supervision of a gigantic building program. The physics build-

ing with its scientific equipment and laboratories was evidence of his far-seeing leadership. An even greater achievement was his development of a community of students who learned the value of a high standard of professional morality. Stewart had a saying. "No matter who you are or what you teach, the other fellow has a right to know what you are and where you stand." He had his own analysis of the religious thinking of young people on the campus. "A student is not worried by any ideological bias," he said. "He can stand that. What he cannot stand is a man without convictions or one whose motives are obscure."

It was only natural that Stewart should belong to the Jessup "team." His was one of the foremost voices among those who talked in practical terms about religion in the student life; not because he was the son of a Methodist clergyman, or because he was active in the local Wesley Foundation and the YMCA, but, rather, because his philosophy cut across sectarian lines. During World War I he had given much of his time to inter-Protestant student work among those who were housed in barracks adjoining the university. He was interested in their social welfare and this was closely related to religion, for religion, to Professor Stewart, was not only a perception of God, but also an awareness of the divine life in one's fellow man. It was a call out of self into objective social living.

One day he met his good friend, Father Shannahan of St. Patrick's Catholic Church.

"Tell me, Father," said Stewart, "what can Protestants and Catholics do around here in the way of real religious cooperation?"

The kindly priest shook his head. Smiling reflectively, he said, "That's precarious, friend Stewart. That's precarious."

Stewart thought about Father Shannahan's remark whenever there was talk about courses in religion.

"I wouldn't be interested only in Protestant courses," Stewart would say. "Religion should be taught challengingly in an inter-religious sense. Deep down in his heart Father Shannahan would like to see the same thing come to pass. And why not? He knows where his loyalties are. He knows what he believes. Protestants ought to know what they believe, too. And Catholics should have enough latitude within the framework of their convictions to be able to co-operate in the area of common religious goals."

If Stewart's keynote was *loyalty,* and Fitzgerald's was *service,* a third member of the team could best be identified as one who thought of religion in terms of *experience.* Edwin D. Starbuck, professor of philosophy, was a champion of the empirical method in evaluating the growth of religious consciousness. Years before, in 1894, while working for his M.A. degree at Harvard, he had interested himself in what William James referred to as the Protestant *Volksgeist.* Starbuck was not ashamed of being called a religious sleuth in this field. At Clark University where he received his Ph.D. degree in 1897, and at Leland Stanford where he taught for seven years, he went doggedly about the business of making statistical inquiries, compiling data on religious experiences and, in the words of James, "attempting to bring compromise and conciliation into the long-standing feud of Science and Religion. James, the pragmatist, had sought to discourage Starbuck and had "damned his program with words of faint praise." But at the turn of the century James had to confess that Edwin P. Starbuck "has made a weighty addition to that great process of taking account of psychological and sociological stock . . . has broken ground in a new place . . . has interpreted facts with rare discriminatingness and liberality."

When Starbuck came to Iowa from Earlham College in 1906 he was a nationally recognized authority in the psychol-

ogy of religion. It was the consensus on the Iowa campus that he was as stimulating as he was eccentric, as indefatigable as he was visionary, and as interested in people as he was void of inhibitions.

The study of religion was Starbuck's meat. Seldom was there a committee meeting devoted to religion in which he did not participate. Rarely was a spiritual manifestation reported anywhere in the country which he did not track down. Never did members of the faculty discuss philosophy and religion without finding Professor Starbuck—invited or not—in the center of the discussion. And the faculty men who knew and loved him often felt that he was studying and analyzing them in order to tabulate new case histories in his voluminous and not always published works.

A good counterbalance to Starbuck, the enthusiast, was Clarence W. Case of the School of Commerce. Case, fourth member of the Jessup team, was conservative in his views, realistic in his approach to the spiritual life, and thoroughgoing in his study of how courses in religion might be included in the university curriculum. Because of these qualifications he was appointed by President Jessup as chairman of a Committee on Religious Education.

Case was also professor of sociology and anthropology, and had come to the State University of Iowa in 1917 from Penn College, Oskaloosa. He was known internationally for his book, *Non-violent Coercion,* a text for peace and peacemakers. It was an expression of his consistently emphatic interpretation of the church of his birth, the Society of Friends. Gandhi read the book and called it good. America's traditional peace groups, the Mennonites, the Quakers, and the Brethren, hailed it as a rallying point for their views.

Case, as chairman of the Committee on Religious Education, and Jessup, as president of the university, felt that the

"team" was incomplete without the co-operation of two other men whose views on religion were marked by unusual objectivity and insight.

One of these men, Charles Heald Weller, had the distinction of directing five important offices at the university. He was professor of History of Art, professor of Greek, University Editor, head of the School of Journalism and director of the Summer Sessions. When he came to Iowa from Yale in 1906 he brought with him a reputation as an educator extraordinary, a man of "eloquent scholarship and a genuinely fatherly affection for students." Yale had honored him with a year's study in the American School at Athens. Scientific journals hailed him as one of America's foremost archaeologists. Classical scholars referred to his *Athens and Its Monuments* as the best in its field. At Iowa he was influential in bringing about a better understanding between the university and the people. Jessup called him "my chief consultant in administrative matters," and said that Weller was directly responsible for the development of the Memorial Union as well as SUI's School of Journalism. He was often called "Weller the Builder" and Chairman Case was confident that this versatile colleague would have progressive plans to submit to the Committee on Religious Education.

The man who completed this early Jessup team was also hand-picked because of special qualifications. Dr. Forest C. Ensign, professor in education, had made a thorough study of Iowa's secondary schools and knew the state and its people better, perhaps, than any man on the staff. His own life belonged in the pattern of the grassroots people. He was one of them and understood and loved them. Iowans were fascinated by the down-to-earth quality of this unusual and capable educator. They knew his story, how he had come to the Hawkeye State from Defiance County, Ohio, when he was twenty-two

and how his ambition to be a ball player had been thwarted when he accidentally shot himself in the hand when he was fifteen. Taking an inventory of what he felt he was best qualified to do with his life, he decided that law would be his choice. He liked to debate. He had a knack for bringing people around to his views. But practical common sense persuaded him first to get a teacher's certificate so that he could "work a year and then study a year," and for this reason he started his education at Iowa State Teachers' College at Cedar Falls.

He soon discovered that his interest was in education and found himself turning more and more to the part religion might play in the public school system. His career permitted him to touch the educational process at many levels. He was, in turn, a rural school teacher, principal of high schools in Council Bluffs and Iowa City, dean of men and registrar at the State University of Iowa, exchange professor in education at the University of Bristol, England, and professor of The History of Education at SUI. Out of such a wide range of experience he spoke with authority when he said,

"All of us who have stood by and observed the students at the registration tables have been greatly surprised at the relatively large numbers of our most vigorous young men and women who are interested in courses in religion. Many of these report to faculty advisers real adventures in heretofore unknown areas of philosophical thought. Nearly all return from such excursions with greatly expanded vision, and all seem more clearly conscious of religion as an essential part of the daily life of normal man."

Ensign became a member of the team and to us who began exploring the early history of the School of Religion, he added the wide outreach of a man who recognized that morality and knowledge are essential for the advancement of human happiness and understanding.

The personal qualifications of the "team" were clear.

Jessup and his working committee made up the early *dramatis personae.* Fitzgerald and his belief in *service,* Stewart and his emphasis on *loyalties,* Starbuck and his theory of religion as a psychological *experience,* Case and his views on Christian *principles,* Weller the builder and Ensign the philosopher were embarking on an adventure in higher education for which there was no charted course. But the star which led them was Jessup's restatement of his basic view, published in *Christian Education* in June, 1921, and circulated nationally among colleges and universities, "Nothing is of greater concern to administrative officers and faculty of the University of Iowa than providing a wholesome religious and moral atmosphere which may influence the young men and young women of our state."

. . . *the dean*

At this time, in the early 1920's, the dean of the College of Liberal Arts at the State University of Iowa was a geologist, a man of simple faith and profound sincerity. He saw expressions of God written in the rocks and strata and he believed that honest research always led a man closer to ultimate truth. Since the days of his graduate study at the University of Chicago in 1914, George F. Kay had stood for the blending of science and religion. A quotation above his desk summed up his conviction, "The really great men of science have always given a definite place in their cosmic scheme of things to a divine force." His files were filled with quotations from Maxwell, Faraday, Newton, Einstein, Eddington and Jeans. He made the treasury of poets and philosophers his texts. Once, when asked about his philosophy, he referred the inquirer to

a card on which he had printed a portion of *Watchers of the Sky* by Alfred Noyes,

> "What is all science then
> But pure religion, seeking everywhere
> The true commandments, and through many forms
> The external power that binds all worlds in one?
> It is man's age-long struggle to draw near
> His Maker, learn His thoughts, discern His law,
> A boundless task in whose infinitude
> As in the unfolding light and law of love,
> Abides our hope and our eternal joy."

Dean Kay was a man of many activities and made significant contributions to the field of teaching. He published several important works, notably *Pleistocene in Iowa;* and he worked with official government geologists in the United States and Canada. But his most enduring contribution was the inspiration of his personality. Almost without exception, those who knew him formed a new estimate of their own worth in relation with "the divine force." Lincoln R. Tiemeyer, educational director of the Illinois Institute of Technology, summed it up when he said, "I can only cherish the hope that my contacts with young people may be remembered in the affections of so many thousands, as George F. Kay is remembered and admired as an inspiring friend through the comprehensiveness and clarity of thinking . . . the devotion to earth science . . . the universal esteem of his colleagues and a host of students."

During his long career at the University of Iowa, Kay taught a course, "Geology and Man" which came as close to being a presentation of religious philosophy as any on the campus. Graduates quoted from it,

> "Those persons who believe in the inner, upward progress of man have not lost their faith in the higher values of life."

"Look at nature and you will see God."

"There is much confusion in the minds of thousands today because they have no adequate appreciation of the background of the present, no understanding of the path along which the human race has come, no intellectual orientation."

Students who were members of the dean's large Sunday School class at the local Presbyterian Church also found affirmations by which to live,

"Faith must be integrated in a man's total development."

"Religion in terms of ethics and philosophy belongs in the educational process."

"The best way to love God is to love one's fellowmen."

There was a youthful eagerness about the forty-year-old dean that students liked. There was a religious consciousness about him that Jessup seized upon and referred to as "the right kind of discipleship for the job we need to do."

He was appointed adviser to Case's Committee on Religious Education. His assignment included the planning of religious courses for the university curriculum, drawing the churches closer into the student life, keeping the tone of the university religious while bearing in mind the concept inherent in a separation of church and state.

President Jessup and Dean Kay discussed religion and education at great length. They talked about it with the committee members. They planned for it in terms of their ideals and put themselves on record through an exchange of intra-campus letters.

"The state," Jessup made clear, "makes no provision for the teaching of religion at the university. It cannot do so under the terms of separation of church and state. Even if it

did, it would need to have every denomination represented on the teaching staff. How many denominations are there? A hundred? Two hundred? How can it be done?"

"It cannot ever be done in a sectarian sense," Kay would answer. "But is not religion a science? Can we not take our example from the teaching of any science? There are varying points of view in all of them, but there is always an underlying scientific foundation which is reality. That is where we must begin. It should be as easy to include courses in religion as it is to offer courses in philosophy. Philosophy, too, has its varying schools of thought."

"Very true," Jessup replied. "But that does not solve the practical problem of how it can be done. Do Methodists understand the philosophy of Presbyterians, or Presbyterians that of the Baptists, or the Baptists the Lutherans, or the Lutherans the Episcopalians and so on? Does anyone understand the other sufficiently to represent *Protestantism* on the staff? And who is qualified to teach religion as a science? We have talked a good deal about the need for courses in religion. The committee has been working hard and long. The question is, can religion be taught with sufficient objectivity to justify its inclusion in the curriculum? And, to be practical, how will teachers of religion be paid? What is the answer?"

The dean answered with a single word, "Faith."

CHAPTER TWO

. . . *January 18, 1921*

ACCORDING to the record, January, 1921, was the warmest January in Iowa's history. It was so warm that Iowa City clothiers advertised overcoats for $16.50! With the thermometer hovering at seventy and occasionally climbing to seventy-eight, farmers were sure they would have to pay for such abnormal weather with a late spring.

There were other causes for concern. Results of a nationwide unemployment census showed that three million Americans were without jobs. Equally alarming was the shocking report that one out of every 159 persons in the United States was now on the government civil service pay roll. A new European war with the various nations "dragging and toppling one another into the fighting" was seen as a possible consequence. Inflation was a threat, but it was hopefully proclaimed that the country would work its way "back to normalcy" and that there would be a gradual resumption of normal prices and "business as usual."

For the university, President Jessup predicted a year of unprecedented expansion. He announced the completion of the $125,000 armory, said he expected the nurses' home to be finished before spring, broke ground for the new psychopathic hospital and made public the plans for a new million dollar Memorial Union building. To a gathering at the military ball held in the men's gymnasium he predicted that more would be accomplished in 1921 than had been achieved in any single year

in the history of SUI. Pictures of the guests showed most of the ladies in spring formals while the men, sweltering in their tuxedos, fanned themselves with their programs. January was warm.

January 18th was warm. The weather made more news than a meeting in Room 7 of the Liberal Arts Building, but the meeting is part of our story and, in a way, one of the most important paragraphs in the early history of the School of Religion.

It did not get into the papers and the only record is in the form of notes jotted down by the only woman present. Miss Bash, secretary of the Young Women's Christian Association at the University of Iowa, was the unofficial reporter on the first inter-religious meeting held informally under the auspices of the Committee on Religious Education.

Chairman Case put it this way, "Supported by the optimism of such men as Professors Stewart and Starbuck, encouraged by the tireless work of Mr. Fitzgerald, and urged on by the driving power of President Jessup and Dean Kay, I dared to hope, secretly, that there would be a goodly representation here this afternoon. I feel reassured and extremely grateful. Although we are already well acquainted with one another, let me tell you whom we have here with us and what our purpose is.

"The members of our committee who were able to be present are Professors Starbuck, Ensign, Weller and Fitzgerald. Representing the Catholic faith is Father Shannahan of St. Patrick's Church. Protestantism has its delegates in Pastor Scherck of the English Lutheran Church, Reverend Herbert L. Searles, student counselor and director of Presbyterian work, the Reverend Ira J. Houston, Congregationalist, the Reverend Mr. Doane of the Unitarian congregation, the Reverend Mr. Rohrbaugh, student pastor for Methodism here on the campus, and

Reverend Mr. Wade of the Christian Church. Representing the Jewish faith is Mr. Joe Braverman, who has brought with him another member of the Agudas Achim congregation, Mr. Glassman. And last, but by no means least in this representative audience, Miss Bash, secretary of the Young Women's Christian Association. As you know, the purpose of this gathering is to discuss the matter of teaching religion in our state university and to attempt to revise the statement in the university catalog in regard to religious education. For many years we have been offering courses in such subjects as *Christian Ethics, The Modern Interpretation of Religion, Literature of the Bible,* and *Historical Development of Christianity.* We have also attempted to include allied courses in Philosophy and Psychology, in Greek and in Sociology."

"Are these all elective courses?" asked Mr. Braverman.

"Yes, they are."

"And do the students taking them represent various denominations?" Doane wanted to know.

Starbuck spoke up, "According to my record there are eight denominations represented: Lutheran, Presbyterian, Baptist, Disciples of Christ, Methodist, Episcopal, Congregationalist and one Quaker. Since the university students are dominantly Methodist, we naturally have more members of the M. E. Church registered than any other."

"No Jewish students?" asked Mr. Glassman.

"No. There are none registered in courses in religion."

"Professor Starbuck," Chairman Case suggested, "would you give us a résumé of what has been done in the field of religion here at SUI in the past years?"

Starbuck rose to his feet. "As most of you know," he began, "SUI has been having movings of the spirit for the past ten or twelve years. We have always had the feeling that there should be a closer integration of what is commonly called

religious and what we call scientific. The growth of religion has been a recognition of divine order in the universe. The growth of science has been a growth of the recognition of law. There was a time when sickness, misfortune and death were considered as visitations of divine displeasure. Such a view made any compromise with science impossible. But gradually caprice and chance are being eliminated. We believe that all things follow an irresistible sequence of cause and effect. When something new and strange comes along, we do not regard it as the manifestation of a fickle Providence . . ."

Chairman Case cleared his throat. Fitzgerald tapped his pencil on his chair and said with a smile, "Religion at SUI, Dr. Starbuck . . ."

"Pardon me, gentlemen," Starbuck exclaimed, "but it is all part of the total picture. I desire to point out that in the spiritual life, no less than in the physical, there are laws both dominant and unchangeable. The material world has been taken away from the oracle and the alchemist, and another hundred years may see the same thing happen to the spiritual."

"Religion at SUI!" warned Chairman Case. "If you please!"

"As I was saying," Starbuck continued, "SUI has had movings of the spirit for some time. Our Committee on Religious Education tried various plans. For a while local pastors gave courses which had university credit. This died out, for you see, this teaching of religion is a subtle affair. A man may be a most excellent pastor but still not qualified as a university teacher in religion."

"The teaching of religion by local pastors died out as you say," Ensign interjected, "but it was extremely worthwhile while it lasted."

"Certainly!" agreed Starbuck. "It put the university into a more favorable light with the people of the state and the

nation. But we want more than that. President Jessup refers to the university as 'the State of Iowa educating herself.' Well now, that's all right, but educating herself to what purpose? Iowa has entered upon equipping men and women for skilled service in many lines. Law, medicine, engineering, and so on, but it has been blind in that it has not educated young people along lines of religious thought and leadership."

"That," said Weller, "is why we are here, so let us come to the point."

"An excellent suggestion," said Father Shannahan.

Starbuck continued, "I have discussed this at some length with several of our men, with Professor Stewart, for example, who could not be here today, but whose interest in developing a religious consciousness among his students is intense and practical, and as important to him as developing physicists. Now, that's the kind of thinking we need. If we can utilize the facilities already here in the university and couple them with a deep universal religious awareness, we'll be doing the job that should be done."

"Has the Committee any plans?" asked Pastor Scherck.

"Our policy," Case explained, "has been threefold: to study the religious situation on the campus carefully, to organize along broad lines, and to build for the future."

Fitzgerald added, "As to our plans, we have proposed to direct students to their respective churches during their stay here in Iowa City. We have tried to find ways to develop motives in service and to train men for service in the communities to which they go following their graduation. This has been done through actual work in the churches as well as through the courses we have sought to offer."

"Well," said Mr. Wade, "that is a good program for the YMCA, and I'd like to ask Mr. Fitzgerald and Miss Bash whether they don't think that the YMCA and the YWCA

can pretty well take care of religious work among the students? Is it advisable for us to develop courses in religion when, after all, our idea is not to create a theological seminary?"

Miss Bash suggested that Mr. Fitzgerald answer for both the YMCA and YWCA organizations.

"What we are interested in," Fitzgerald made clear, "is a sort of department of religion in which there will be courses for credit and training for religious educational leadership beyond anything which our Associations can offer. We are looking to a larger and more inclusive program. You see, seventy-five percent of our students are members of a church. About fifteen hundred students attend church services and some six hundred attend young people's societies each Sunday. This, out of a university enrollment of some six thousand. At the present time three of you men are student pastors and are giving full-time to your work on campus. We want to extend and integrate this work into the very heart of university life, not only into the social life, but into the educational life as well. And we want to make this work broadly inter-religious."

"I'd like to know what is being done at other universities," said Weller.

"Other universities," replied Fitzgerald, "are doing just about what we are doing, talking a great deal about the importance of religious training and hunting around for a method. At Ohio State, an interdenominational school is in the process of development. At Illinois, there are three denominational foundations: Methodist, Disciples of Christ, and Roman Catholic. At Missouri, there is a Bible College which has an attenuated connection with the University. This was begun by the Disciples of Christ and now has three Disciples teachers, one Presbyterian and several advisers. About two hundred students are registered for courses. Now, we here at Iowa feel

that none of these programs fill our needs. I still think what our committee would like, and what President Jessup and Dean Kay would also like to see, and what we really need to meet our requirements is a department or school of religion as an actual part of the university."

"Have you thought of courses which might be recommended for such a school?" asked Mr. Searles.

"I have such a list," Fitzgerald replied. "The courses are based on what is being done at other universities and are combined with ideas which came out of our committee meetings. Here they are: *New Testament Greek, Bible History, The Bible as Literature, Social Ethics, Sociology of Religion, History of Religion, Psychology of Religion, Religion and Science, Moral and Religious Education, Hebrew Life and Literature.*"

The men were silent. No one could find fault with these courses, but what was there to recommend them as the basis for a "school of religion"? Father Shannahan breathed thoughtfully on his glasses. Case watched him a moment and asked, "Well, Father, what do you think?"

"The obvious thing," said the priest with a smile. "These topics suggest definite value and merit, but religious training in its higher sense should be under those who are especially trained for it."

"That is my opinion," said Searles. "And we might as well admit that no matter how strong the spirit of co-operation, it will be well-nigh impossible to get anyone to teach these courses in a manner acceptable to everyone."

"Oh, now," said Starbuck with a wave of his hands, "any man trained in religion ought to be able to teach the basic principles of religion. We are not interested in denominationalism. That will soon be a thing of the past anyway."

"Is that a prophecy?" laughed the Unitarian pastor.

"It's my opinion," shrugged Starbuck. "All we need to do as educators interested in religion is familiarize the student with religion as a department of human knowledge."

"Yes," Rohrbaugh admitted, "but if a dozen faiths are represented in a school of religion, you may also very well have a dozen different opinions as to what the basic principles of religion actually are."

"That," said Starbuck, "is the tragedy of a divided Christianity and it can't conceivably go on."

"Jews are divided, too," warned Mr. Braverman.

"I believe," mused Father Shannahan, "that we shall always have to reach out to students through the churches. If the university does propose to supplement the churches' work, let us be sure that the objective is to increase the interest of the student in righteousness and faith."

"I like what Mr. Fitzgerald referred to as a department or school of religion," said Houston. "We are beginning to hear the term more and more on campuses in America. Apparently all we lack is the right plan. What we are really asking is a way in which Catholics, Jews and Protestants can work together co-operatively at the very heart of a state university."

"Exactly!" Case agreed. "And we are looking for a way in which we can do this with a maximum of influence while meeting both the challenges and the requirements of church and state."

"Perhaps," suggested Ensign, "we can secure several broad-minded men to come here for a semester at a time to head up and direct this work. The reason our previous plans always fell through was because the pastors were almost entirely unassisted and simply could not give the time necessary to the development of this work."

Pastor Scherck was recognized by the chairman. "We

face a condition rather than a theory," said the Lutheran minister. "There are surely areas in which we can stand together, but there are also bounds beyond which we cannot go without sacrificing our deepest convictions."

"What do you mean?" he was asked.

"Simply that the real bases of religion cannot be taught except by men who have themselves had the *experiences* they teach. I go along with Father Shannahan in his statement that the objective will have to be the increase of interest in righteousness and faith. It seems to me that the best solution would be to have a number of departments of religion with a man in each department fully committed to the point of view he proposes to teach."

"What do you think of that, Father Shannahan?" asked the chairman.

"I have no plan," the priest replied. "The student's own denomination will very likely do the job best for him and we ought to work out the method as we go along. Of course, gentlemen, you know my position. I will need to clear *anything* that is proposed with my superiors."

"In any planning for a school of religion," Weller said with finality, "two things must be borne in mind. First, the courses must appeal not only to the student who already is thoroughly grounded in faith, but to the seeking student. Without this, the point of the entire program is lost. Second, the state should do its share in enlisting the help of competent teachers. I suggest that we find out what we can do cooperatively before we discuss what we should like to do. Let us see whether the state will support us in the procurement of teachers and let us then work out an intelligent and integrated program within the range of those possibilities."

The men agreed and Fitzgerald summed up the meeting by saying, "The questions we have to answer are these: should

there, and can there, be a school of religion on a university campus? If there can be one, should it be a co-ordinated school? What should be the status of the professors? Should courses be worked out by denominational experts or by whom? What opposition will we encounter from interdenominational colleges? And we will, of course, always come back to the basic question, Can Protestants, Catholics and Jews actually work together?"

"In answer to that," said Case hopefully, "I would be disposed to answer emphatically *yes,* judging from the fact that we have today for the first time met in an inter-religious assembly. Might it not be a good idea to appoint a committee to include the three great faiths represented and to see just how far we can go in co-operating in the work of religion in the student life?"

"I move the appointment of such a committee," said Searles.

"Second the motion," announced Father Shannahan.

"If I could," exclaimed Mr. Glassman, "I would add another second from the Jewish delegation just to make it unanimously interfaith."

"I'll accept that," said chairman Case, "and that should get us off to an excellent start."

. . . *the Kent Plan*

At about this time a Yale professor, Charles Foster Kent, visited the University of Iowa. He had been given a year's leave of absence to tour state universities as a good-will ambassador of Yale and an investigator of the status of religious education in state-supported institutions. Tall, slender and sandy-haired, the forty-year-old campus explorer was a hard-

driving idealist whose stirring voice won his listeners almost instantly. He had a theme: "religious understanding is in the pattern of the early 1920's," and a text: "respect for the consciences of others belongs in an interfaith educational program."

He invaded the University of Iowa with a portfolio of plans. A wide knowledge of events provided by travel, confidence supported by his engaging personality, and money supplied by generous eastern benefactors were part of his stock in trade. Certain philanthropists, headed by Frank Vanderlip, had subscribed some $300,000 for the purpose of starting Schools of Religion on every university campus in the United States. Professor Kent had introduced his ideas at the University of Michigan and at Ohio State University. He was sure that Iowa would also find them a blue print for a "Schools of Religion" structure. He was already talking about the "Big Three Plan"—Michigan, Ohio, Iowa—and laid his proposals ambitiously before the members of the Iowa Committee.

Following a conference with the Faculty Club at SUI, Professor Stewart, now acting dean of the Graduate School, asked Kent to get down to cases.

"The plan," said the Yale professor, "is based on the co-operation with and utilization of all existing educational and religious agencies and organizations. You should have been with me when I discussed the matter with President Burton of Michigan! He was the first to suggest that the movement be made co-operative and that through the united action of those interests, schools of religion be established in a closely related group of state universities. This is a national movement, gentlemen! At Ohio steps are now being taken to establish fully-developed schools of religion!"

He was often carried away by his own eloquence, but no one could doubt his enthusiasm when he said, "Schools of

Religion should be modeled closely after the methods and precedents established by the Founder of Christianity!"

It was a quotable line. The men did not know exactly what he meant, but they let it stand.

"Schools of Religion," he went on, "should afford ample opportunities for personal contacts with the foremost social and religious leaders of the day."

To the Iowa committee this sounded like W. R. Boyd and his proposal of a "great auditorium," bringing to the students "the greatest of spiritual personalities." It sounded like Jessup and his "the tone of education must be dominantly religious." It summarized what everyone believed should be done but no one knew just how it could be accomplished.

"Consider the objectives of such Schools of Religion," Kent went on. "They shall provide the students of the university with adequate religious instruction so that they will be inspired to put religious principles to work in their own lives. They will co-ordinate the religious forces of the university and state. They will train urban, rural and industrial pastors, directors of religious education and community religious leaders. They will train professors of Biblical literature for colleges, universities and secondary schools."

Schools of religion was the heart of the Kent Plan. He was thinking in terms of both church and state. His program called for "unaffiliated schools," schools "adjacent to the campus," looking forward to the time when the "science of religion," like other sciences, would find its way into the curricula of state universities.

Starbuck was among the first to agree, but the steady hand of Stewart brought Kent back to his blue print.

"Who," he was asked, "will teach in these schools?"

"Specialists," was the reply. "Scholarly specialists. Religion must be taught scientifically."

"Agreed!" said Starbuck.

"And where does one find these specialists?"

"They can be found," Kent answered confidently.

"But," came the insistent question, "is it possible to find scholarly specialists in religion outside of the churches? And if not, isn't there automatically a denominational connection?"

"The faculty for these schools," Kent explained, "will consist of a sufficient cross-section of teachers so as to create a thoroughly union school of religion. Schools within a school is the plan. There shall be a dean of the school. Professors of the regular university faculty will offer courses, courses in psychology, philosophy, sociology and so on. There should also be directors of community and church work, non-resident lecturers, student pastors and university Christian association secretaries."

Enlarging upon the idea of "religion taught scientifically by scholarly specialists," Kent told the committee that the curriculum should place chief emphasis upon lecture and seminar courses. He suggested six hours of teaching each week throughout the school year. He also talked of inviting guest professors selected from such leaders as Roger W. Babson, Whiting Williams, Frank S. Vanderlip, John R. Mott, Harry Emerson Fosdick, Charles R. Brown, H. G. Wells, Thomas Edison and others.

"Each of these representative men," Kent explained, "will appear before the entire student body for a university-sponsored lecture. They will then teach for a time in the school of religion, making themselves available for student conferences. Their work will, of course, be supplemented by professors in the university, by laboratory work for undergraduates in churches and rural communities throughout the state, and in advanced study under supervision at other universities where facilities can be provided."

The Yale professor had it all worked out, beginning with admission requirements. Undergraduate students would be limited to upperclassmen. Students enrolled as candidates for an advanced degree in the schools should be graduates of a recognized college, university or technical school. They should be required to present evidence that they had maintained during their undergraduate or technical training at least an 80 average in their studies.

"According to the plan," Kent explained, "the degree Bachelor of Religion will be awarded upon two years of intensive study. At the end of another year the student will be eligible for his Doctor of Religion, a degree conferred for conscientious and constructive work and a thesis showing evidence of special achievement or advanced ability."

He visualized this training in "an artistic but simple building complete with refectory, consultation rooms and dean's home in close proximity, so that frequent personal contacts may be possible."

It was expected that the endowment would provide for the expenses of the guest faculty and would be sufficient to eliminate the payment of a tuition fee for qualified graduate students. During residence, students could pay their expenses by "practice work" in churches and communities.

This was the gist of the Kent Plan as submitted to the University of Iowa Committee on Religious Education in 1921. It was amplified by months of correspondence that passed between Kent and Stewart, between Kent and Fitzgerald, and between Kent and President Jessup. Kent's impassioned argument was a restatement of what everyone interested in the relationship of religion and education seemed to be saying, "Since a state institution cannot, under the constitution and the laws, provide the religious training necessary to complete a well-rounded education, it must be provided in some other way."

Under Kent's plan the "other way" was to have independent financiers supporting the work and recognized specialists in religion teaching the courses, supplemented by the "cavalcade of guest personalities." To this end he held conferences at Michigan, Ohio, Illinois and Indiana. Through his tireless efforts a national Council of Schools of Religion was organized, having its own board of trustees, its general advisory committee and a committee on educational policy. Judge Henry Wade Rogers was its chairman and Kent was its secretary. It carried impressive names on its stationery and famous national figures on its committees: Charles W. Eliot, Cleveland E. Dodge, Luther A. Weigle, Kenneth Scott Latourette, Ernest Hocking, Henry H. Sweets, Samuel Avery, Marquis Eaton, and many others. Kent was eager to a point of impatience that the State University of Iowa adopt his ideas and follow his plan. His letters to the members of the Iowa committee became ever more stirring:

"The religious situation in America is critical, but it is also plastic. Protestantism is undergoing a fundamental transformation. Denominational differences are bound to disappear!"

"The chief obstacle that deters the rest of the world from accepting Christianity is our unfortunate interpretation of it here in America."

"Great things are happening in the work of religion at Ohio State!"

"I believe that under my Schools of Religion plan our churches can be provided with real religious leaders in another twenty years!"

But the men at SUI continued to hold the Kent Plan under advisement. It seemed to contain only part of the answer. Something was lacking, though no one could make the need articulate or point to any workable tenet. Perhaps there were too many "schools," too many "plans," too much of Kent the

enthusiast wrapped up in the Yale professor's experimental blue print. It may have been that some discerning members of Case's committee wondered why Yale itself was something of a blank space in the chart of religious work in the universities. Yale had several strong churches adjacent to the campus. It also had a college pastor. But it had not adopted a Kent Plan. Michigan was experimenting with it, but its ultimate success was being questioned.

The Iowa committee continued its work. It investigated every new idea and interviewed "every man with a plan." It listened to evangelistic-minded "Dad" Elliot, who was stirring students with his revival of an old-time religion linked to a new-time approach in inter-religious understanding. It exchanged ideas with universities from coast to coast, while Jessup's "team" aided by Dean Kay was working out its own plan built to SUI specifications, with the temper of the Midwest in mind. From time to time, Stewart and Fitzgerald relayed reports of their progress to Kent. The campus circuit-rider replied with characteristic spirit, expressing the opinion that experiments at Michigan and Ohio were more valid test cases than "paper planning" and "cautious continuance" of an attempt to work out every detail before "embarking on the great adventure."

But gradually, through the ambitious flinging of his ideas against the problem of making religion vital in the student life, Kent came to a vivid conclusion. Despite the high-flown aims of the Council of Schools of Religion, adequate financing and the help of "religious specialists" across the nation, Professor Kent sent an amazing letter to Professor Stewart.

In it he said, "The closer I get into touch with the present religious conditions the more I find myself entering into hearty agreement with the proposals that have resulted from the work of the committees at Iowa. I now see that you plan to put the

chief emphasis on practice rather than on the mere theory of religion. This method was certainly that of the Founder of Christianity and it is well worthy of imitation!"

. . . *Graduate Dean*

During these days a new name appeared in the School of Religion story. A new figure began his important role in bringing the wide experience of his work as psychologist and educator to bear upon the school's problems and plans. Dr. Carl E. Seashore, dean of the Graduate College, author and churchman, became a significant member of Jessup's "team."

Dean Seashore, who had distinguished himself in the field of "psychology in daily life" and who had won international attention by his scientific analyses of musical talents, was conducting studies in the relationships of the values which religion served in ethical and cultural experiences. He had begun the work at Yale in 1896 and had shortly thereafter come to the State University of Iowa as assistant professor in philosophy. By 1920 his articles had appeared widely in scientific journals and his clinical discoveries were spoken about as "Seashore measurements" and "Seashore interpretations." Later, his views on religion were to become classics in "learned points of view in and from the religious environment." Printed and reprinted, quoted at length by educators and theologians, the Seashore theory was expressed in various skillful insights.

"The educated person's religion is a way of life. He applies to religion the principle of intellectual honesty and personal integrity and will not sacrifice these for promotional activity. He is not working to save his own soul by good deeds or creeds, but is personally engrossed in leading a good life here

and now. He is sympathetic to forms of cultivation and recognition of goodness and beauty in organized religion, but his devotion is to the beautiful in relation to the higher ends of life. He aims at all costs to maintain honesty in the search for truth, unselfishness in right living, and devotion to beauty in his own life and in the world in which he lives."

Such was the philosophy he wrote about and such were the principles he demanded of himself in his relation with the Christian faith and his fellowmen. The progress of his spiritual development always paralleled the progress of learning. His attitude in religion favored "communication with God in prayer and praise, a growing faith in things unseen, and a deepening of the effective fellowship with kindred spirits."

It was to be expected that Chairman Case and the Committee on Religious Education should turn to the Graduate Dean for counsel in the development of religion in education at the State University.

. . . *the Iowa Plan*

Father Shannahan, Starbuck and Fitzgerald were the three men whom Professor Case had appointed as special representatives of the Committee on Religious Education. Their assignment was to draw up a plan for a department, or a school of religion, that would function as a unit within the university. The men worked closely with the larger committee, conferred frequently with local pastors, especially with Searles, Doane and Wade, and with Braverman who represented the local Jewish group. Fitzgerald was keeping meticulous records and was building up a huge file of correspondence. At the top of his material was a conspicuous excerpt, placed there as if it should be consistently borne in mind:

CONSTITUTION OF IOWA
Article 1, Section 3

The General Assembly shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof. Nor shall any person be compelled to attend any place of worship, pay tithes, taxes or other rates, for building or requiring places of worship, or the maintenance of any minister, or ministry.

There were other notations in this legal brief; tax money cannot be used for teaching courses in religion . . . America cherishes a complete separation of church and state . . . no discrimination against any group or sect, no favoritism toward any church or creed, no distinction among denominations and no persuasion as to the rightness of one communion above another . . .

There were reports on meetings, many of them: "Met at my office today . . ." "Met in Room 7, Liberal Arts . . ." "Conference today at Faculty Club . . ." "Met in Starbuck's office . . ." "Stewart asked us to come to his office to review a letter from Kent . . ." "Father Shannahan invited us to meet at the rectory . . ." "Dean Kay called us for an important meeting . . ." "Met at the YMCA office at eleven o'clock and remained in session until twelve-twenty."

The three representatives had their duties clearly defined:

1. Suggest courses which might be adapted to the further development of religious teaching in the university.

2. Gather material wherever possible in regard to a School, or Schools, of Religion. Fitzgerald was to assemble this information and Father Shannahan promised to secure whatever material he could from the Catholic sources.

3. Work out a plan which would more adequately meet the student needs and prove more workable than the programs which had been introduced at other universities.

The evolution of this plan can be traced from February 26, 1921, when it was first submitted in typewritten form to President Jessup. The record reports its original outline as follows:

A. Instruction in Religion

I. We recommend that Schools of Religion be established at the State University of Iowa on separate foundations affiliated with the University and that they shall have two functions:

1. To supplement the fundamental courses in religion which can be given by the undergraduate college of the University with courses to help students get a wholesome view of the Bible and religion; to create an active interest in the church, and to enable students to co-operate more effectively with the ministers of their respective communities.
2. To create a natural expectancy for men to choose religious callings and to begin their preparation for such work by supplementing courses which can be given in the Graduate School with courses necessary to their training for such work.

II. We recommend that the University shall establish a Department of Religious Education, and that it shall have three functions:

1. To offer fundamental nonsectarian courses in religion.
2. To act as a co-ordinating center for the other courses in the University which are particularly useful for those interested in religious work.
3. To be the official representative of the University in co-operation with the Schools of Religion.

B. Organization

I. That an independent corporation, or independent organization, be formed and have charge of the School, or

Schools, of Religion. The various churches may unite to form a School, or any church organization may form its own School if it so elects.

1. That the School, or Schools, of Religion have a separate Board of Trustees appointed by the University and the churches in a method agreed upon.
2. That the Board make any arrangement for financing the School for the first five year period which is compatible with permanency and efficiency. Such arrangements are to have the approval of the Administration of the University.
3. Those responsible for the School, or Schools, should secure, before the end of the first five year period, an endowment sufficient to maintain the School, or Schools.

II. That a Department of Religious Education with a Director be organized in the University on a par with the other departments in the University.

C. Faculty

I. In Schools of Religion

1. That men with standing equal to that of the personnel in the Graduate Faculty be secured as Directors.
2. That they shall begin, if possible, in the scholastic year to teach undergraduate courses supplementary to those in the University.
3. That they shall assume responsibility for organizing a Graduate School of Religion and teach graduate work when there is sufficient demand for this work. That other men of high standing be added as soon as needed and that through this process a Graduate School of Religion be evolved, leading toward the Bachelor's degree in Divinity.
4. That instructors in the School of Religion shall not

give more than the maximum hours given by University instructors.

5. That all instructors in the School of Religion shall be aproved by the University.
6. That special denominational lecturers be brought in for short periods to keep the students in the School of Religion connected with and informed about their respective denominations.

II. The Department of Religious Education.

1. That the University add instructors as they are needed in the Department of Religious Education to give the courses which the Administration may decide can rightfully be given by the state.
2. That the University provide for graduate courses in the study of Religion and Religious Education, and encourage research work, looking towards the advanced degrees usually offered by the University.

D. Courses

I. Courses in the University.

1. Undergraduate courses, such as: *New Testament Greek, Social Ethics, The Phychology of Religion, The Philosophy of Religion, History of Christian Art,* etc.
2. To extend the graduate courses now offered for research in religion and religious education.

II. That definite arrangement of the above courses be deferred until the Directors are selected.

E. Credits

1. That undergraduate courses in the Schools of Religion be open to all undergraduates in the College of Liberal Arts and that University credit toward graduation of not more than fourteen semester hours be allowed for such courses.

2. That graduate courses in the Schools of Religion may be elected by juniors and seniors, total amount of work in said Schools not to exceed fourteen semester hours.
3. That the total number of hours taken by a student at any time, including those in the School of Religion, shall conform to University standards.
4. Only students enrolled in the University shall be enrolled in the Schools of Religion.

F. Equipment

1. That the University shall furnish equipment and library facilities until the Schools of Religion may be able to go into their own quarters.

. . . *reaction to the plan*

When President Jessup received his copy of the Iowa Plan he called Dean Kay and Dean Seashore in for a conference. He laid the typewritten sheets on his desk in Old Capitol and said, "This is good. But it is not good enough. We have had quite a period of research in this matter, but I do not think we have the answer. We are close, but there are many hurdles ahead. What do you think, Dean Kay?"

"Well, Mr. President," Kay replied, "I have gone over this carefully and am prepared to share your opinion. For one thing, I would recommend approval of Section A, part I, immediately."

Jessup referred to the pages and read aloud, "We recommend that Schools of Religion be established at the State University of Iowa on separate foundations . . ." He broke off abruptly. "I am not so sure. Schools of Religion. Separate foundations. I cannot visualize all this as practical for our

needs. It seems to me better to relate the churches to our work through their respective boards and then relate the boards to each other through a central committee. Robert Searles, the Presbyterian student pastor, thought this a feasible approach. You see, Dr. Seashore, there are two possibilities. Clarence Case expressed it this way, 'We can rush forward with Professor Kent and share in the fund he has raised in the east, but lose touch with the church boards; or we can go slowly and retain the confidence of the boards while losing a chance to participate in Kent's fund.' Professor Stewart sent me a memorandum to the same effect. 'We can start with what other universities have done, or we can work out our original ideal.' This Plan is an attempt to do the latter, but it seems still to contain too much of the former. I don't like to think in terms of Schools of Religion and a great flock of denominations setting up foundations for the purpose of supporting representatives of their particular views."

"It would seem to me," said Seashore, "to be completely possible to establish a school of religion independent of any denomination and yet representing all denominations in the great common denominators of belief. That is why I take exception to Point B on Organization. Reading that surely gives one the impression of a multiplicity of faiths and the possibility of a veritable Babel of opinions, each designed to propagandize its views rather than to teach them objectively."

In this way the articles of the Iowa Plan were considered one by one and were then handed back to Case's committee for further study.

Starbuck, bemoaning the fact that denominationalism was the stumbling block, observed, "Religion as an experience unites. Religion as an organizational pattern divides. Until the time comes that men will be willing to get together on the essentials of faith, a department of religion will stand only as a

symbol of how religion can separate well-meaning men and split them up into factions."

Stewart restated his original concept in a line, "There are two ways to start: one with the ideal and the other with the immediately practical, working back to the ideal."

"We need more time," said Fitzgerald. "There is a universal challenge involved here and because it is of such great proportions we must be willing to give it the work it needs."

Others were dubious. "Perhaps," they concluded, "it is all unworkable. A dream. A good idea, but impractical."

Toward the end of the year 1921 it would have surprised no one if the long struggle for a school or schools of religion at the State University of Iowa had been abandoned. A special type of co-ordinator was needed to give the plans the touch of genius necessary to make them work.

CHAPTER THREE

. . . *the Edgewater Beach Conference*

CONFERENCES and conventions at the Edgewater Beach Hotel in Chicago are not uncommon. There had been many meetings of "Church Workers at State Universities" prior to the one held on January 11, 1922. Some one hundred and twenty delegates, representing about forty universities in the United States and Canada, met annually for a program that included the usual items from speeches to banquets, from committee meetings to tours of the city, from policy-making sessions to seminars. Topics did not vary greatly from year to year. There were always the "Challenges of the Universities to the Church," "Challenges of the Churches to the University," "Problems of Inter-religious Co-operation," "Problems of Financing the Work in Actual Operation," and a discussion of the perennial dilemma, "What to do about the charge that our universities are godless institutions?"

Rufus H. Fitzgerald, secretary of the YMCA at the University of Iowa, knew the agenda by heart. He also knew the men. In his six years as a delegate to conferences of this kind he always looked for something constructive, but never expected a miracle. As he attended the 1922 conference, he followed his customary practice of jotting down notes on hotel stationery. They were usually cryptic, almost in code. He knew what they meant; nobody else did. *12 to 1.* That meant that a vote had been taken among the delegates asking how many believed that universities needed a school or schools of

religion. *Democracy.* That reminded him of a discussion about the freedom and responsibility of the American way. Any school of religion would need to be interfaith, serve the nation, give religious content and scope to our heritage, recognize the separation of church and state. *No life in profs.* Those four words expressed the views of a few of the delegates who complained that teachers of religion were too often insipid, dull, dogmatic, stuffy. Professors in religion ought to be "he-men," ought to know something about student life, ought to be good sports, not afraid of criticism, ought to have something in their heads as well as in their hearts. They ought to command respect and be on a par with professors on the regular university teaching staffs.

Fitzgerald was all for getting the most out of the meetings, but he never expected to get as much as he got from one speaker who was scheduled to read a paper on "Schools of Religion at State Universities." He got so much out of it, in fact, that all he needed to remember it in its entirety was a single word scribbled at the top of a half-sheet of stationery: *Foster.*

His reference was to Dr. O. D. Foster, University Secretary of the Council of Church Boards of Education, Yale graduate, authority on religious co-operation and recognized expert in the field of interfaith understanding. Iowa had heard of him. Colleges throughout the nation were beginning to recognize the name and appreciate the man. He had prepared a manuscript on "Religion in American Universities." This was not just another article, it was the first exhaustive study of the important aspects of campus life in its relation to the student's spiritual development. It had appeared in the official publication of the Council of Church Boards of Education, *Christian Education* in June 1921. The manuscript read like a doctor's thesis. It was replete with charts, summaries, documentation, statistics, analyses, and new ideas which came to grips with the most

challenging and complex problems confronting schools from coast to coast.

The Committee on Religious Education at SUI had been impressed by this article. Several members had met Dr. Foster and had been struck by the penetrating insight of the mild-mannered man and his instinctive grasp of the universality of faith. Starbuck said, "He thinks in cosmic terms." Stewart referred to him as "an explorer in the spiritual possibilities of man in our world." Dean Kay called him "a mystic of high order." And when Fitzgerald wrote the name during the Edgewater Beach Conference, it was at a time when Foster had come into leadership with startling authority. He spoke like a prophet.

> "The phenomenal growth of the State University during the last decade and a half has brought the churches located near the campus to realize that they are unable to cope, unaided, with the religious needs of the ever-enlarging number of students . . .
>
> "Many students, thoroughly religious at home, having been carefully and prayerfully indoctrinated there, now find in many classrooms in the university certain of the very pillars upon which they had been leaning, to be so undermined and insecure that they can no longer rest upon them with confidence. This cannot be corrected by a student pastor who has a large number of students on his list, however well he may be prepared for the task. To meet this situation implies that the pastor must be in possession of an equipment not only equal, but far superior in breadth, to the heads of the departments of the university. He must be able to meet the student on the same basis as the professors in Philosophy, Psychology, Sociology, Biology, and in addition to all these broad scholastic attainments, he must be able to instruct the student in views consistent with the latest developments in Theological and Biblical Sciences."

O. D. Foster was giving the delegates the result of his research on campuses across the nation.

"Statistics of students attending religious receptions, signing affiliate membership cards, etc., are no proof that they are being saved for the church when their religious thinking is not keeping pace with their academic development.

"The reign of God in the hearts of men cometh not by statistics or formal programs so much as by correct thinking.

"Social functions and brief interviews have not seriously affected the philosophy of life which the student is building."

He was having his say about his impressions of schools of religion,

"Schools of Religion at state universities so far are ethereal and embryonic.

"The New Jerusalem has not gotten out of the clouds. A way to meet the need has not yet taken shape.

"If the present status were to be taken as the final result rather than as an earnest effort, we might well conclude that the situation is not one which calls for great enthusiasm . . ."

He presented a plan and it sounded like Seashore and Stewart and Jessup and Kay and Fitzgerald blended into a vision of things to come. It took the best of what men had been planning and touched it with a triumphant and practical design.

"The School," Foster declared, "should be independent of, and yet affiliated with, the university through an interlocking directorate. The dean should be the full equal of the deans of the university. The school should have as high an academic standing as any school in the university. Nothing less should be tolerated or even considered.

"The professors, drawn from different faiths, should be spiritual dynamos and social radiators! They should have as their object the making of men!

"The School should become to the churches more than an agricultural school is to the farmers!"

Foster paid high tribute to Professor Kent, whose itinerary he himself had helped plan, but he hinted that he had answers for problems which the Yale professor had been unable to solve and which could not be solved within the framework of *Schools* of Religion. He called his plan a *School* of Religion, a *union* school, and said that it needed a co-ordinating agency with national influence.

"There is, at present, but one such agency," he affirmed. "There is only one in the field adapted to and eligible for this task. The Council of Church Boards of Education, which officially represents twenty different communions, is a recognized educational agency and naturally enjoys the confidence of its constituent denominations."

Fitzgerald and other delegates who were wrestling with the problem of a school of religion saw in this hint of a sponsoring board an answer to a question of major importance. If, indeed, the Council of Church Boards of Education would get behind a school or schools on the campuses of universities—not financially, but with the full force of their co-operative strength—Protestantism would have a fairly united voice. O. D. Foster, speaking as its secretary, explained that the Council had taken the lead in developing standards and in organizing the Association of American Colleges. He was now challenging the Council by saying at the conclusion of his address:

> "If this logic is correct, there is then incumbent upon the Council, with all those contemplating the organization of such schools, the tremendous responsibility of working out in the very near future a *modus operandi,* if not a *modus vivendi!*"

Then "O.D.," as he was already affectionately called by those who felt the warmth of his personality and his sincerity of

purpose, ended his Edgewater Beach address with an image that stuck in the minds of his listeners,

> "Religion was taught in the old red schoolhouse as it is not taught in the State University. The school of religion must supplement the university to do for higher education what the red schoolhouse did for elementary education. Only when the cathedral can take as her handmaiden the state university and the union school of religion may we hope for the richest service through both to a suffering, needy world. The university center may then be not only the intellectual, but also the religious capital of the state."

Fitzgerald folded his notes and put them into his pocket. On the two hundred mile train ride back to Iowa City he often looked at them, rehearsing in his mind the many details suggested by the cues he had scribbled on the stationery. He always came back to the single word: *Foster.* The man and the message grew. Searles, who had also been a delegate to the conference, sat with Fitzgerald in the train and they both decided that if a school of religion was to be formed at the University of Iowa, O. D. Foster would be the man to organize it.

. . . *a comradeship of service*

This was the decision which was relayed to Case's Committee on Religious Education and Dean Kay was authorized to follow through on making whatever arrangements were necessary to bring Foster's aid and experience into the Iowa picture.

Months of correspondence, the difficulties of getting busy men together, Foster's widespread interests, and a rapidly expanding educational program at SUI, delayed the meeting. Starbuck became impatient. He wrote to Foster wanting to

know just how far the Council of Church Boards of Education was ready to go in acting as a sponsoring agency. Fitzgerald wrote several letters to "O. D." and Searles was also in touch with him. These communications bridged the quickly passing months until October 2, 1923, when President Jessup dictated a letter.

> My dear Dr. Foster:
>
> I have been glad to learn through Professor Starbuck that the Council of Church Boards of Education has a sympathetic interest in our problems in encouraging the thoughtful aspects of religious education and in the interpretation of religion. I gather from the correspondence that you would be willing to come and think through the problems and possibilities that face us locally.
>
> I wish to assure you of our lively interest in doing our part in developing skills and insight in religious matters. There is no doubt that with your wide observation of the conditions that exist in the United States you could be of great assistance to us in thinking clearly as to what we might profitably develop here. I hope you can find it possible to come and spend a day or two, or even longer time, in helping us to clear our thought.
>
> I learn that Dean Seashore, of the Graduate College, whose counsel in such things we value, is to be away during most of the month of November. It would accordingly suit us best if you could make a visit as early as convenient to you . . .

"O. D." arranged his program so that he could be at the university within the month, making sure that Seashore would be on hand.

Starbuck met him at the train. As he took "O. D." to the Jefferson Hotel he talked about "guidance" and "direction" and the "will of God." Foster readily agreed that all of these things were true and good and in them he found a meeting of minds with the religious psychologist. But he was intensely

interested in getting down to work and Starbuck, the enthusiast, feared that this would develop into another round of conferences.

It did. Foster insisted on talking to every member of Case's committee and with every advisor including Seashore and Kay. He met the men in his hotel room or went to their offices. He was happy to meet them early in the morning or late at night, whichever suited them. The program he had in mind was contingent upon the adventurousness of the men who dared to undertake it. He felt them out, and whenever Starbuck returned to the hotel to exchange views on religious philosophy, "O. D." would abruptly focus every topic upon the School of Religion.

On the second night of Foster's stay, Starbuck said earnestly, "Foster, you have me convinced that this program is just about the biggest thing I've ever been connected with. I don't know what others will consider the School's greatest mission, but to me it will be the teaching of basic religious experience of the very kind that runs through your own life. Let's call it religious experience inseparable from its historic setting! There are no better arguments for the universality of faith than this. Which reminds me, do you plan to invite Catholics and Jews to the meeting tomorrow?"

"Naturally there will be Catholic and Jewish professorships," Foster told him. "Who can conceive of a School of Religion without each of America's great faiths represented? But perhaps at tomorrow's meeting it will be most important for us first to see Protestantism united in essentials."

"United in essentials!" Starbuck said with a delighted cry. "And Catholics and Jews having offices side by side! But listen to me! You have me talking as if the School of Religion were already built!"

"Let's hope it is!" "O. D." declared. "Let's hope this is

the beginning of the advancement of religion through a fellowship of appreciation." To which he added a familiar saying, "A comradeship of service."

It was a phrase which opened the meeting on the following day and now it was demonstrated in fact. It was written in the eyes of the men who had come together in Dean Kay's office in the Liberal Arts Building. Foster said later, "It would have been difficult to have found a group of men whose qualities would have been more congenial or whose hearts more prepared for the proposal of a revolutionary idea."

How revolutionary? More so than anything Professor Kent and his Council of Schools of Religion had ever envisioned.

"We must plan not in terms of *schools* of religion, but of a *school,*" Foster repeated. "Not one adjacent to the campus, but integrated in the organic framework of the university. We must think in terms of a school offering courses fully accredited and recognized as fully equal with other departments in the university."

"But," asked Dean Seashore, "how do you propose to have such a school function in view of the obvious difficulties? Religion is not considered a science or an art, even though we might believe it to be so."

"We need a governing board," said Foster, "a board of trustees to be the directing body of such a school. Their members should be chosen by a body of electors. These electors themselves should be selected in equal numbers by their respective churches on the one hand and by the university on the other. An *equal* number is what it must be. There must be a balance of counsel, a balance of judgment in such a board. One Jew is not going to sit down with twenty Protestants, nor one Protestant with twenty Catholics. Nor is one Lutheran or one Presbyterian going to sit down with twenty Methodists or

twenty of any other denomination. And there must be a balance between university representatives and church representatives. You then have a governing board set up in such a way as to insure the co-operative efforts of the religious bodies and the university."

Dean Kay sprang to his feet. "Gentlemen!" he exclaimed, "this is what we've been waiting for! This sounds like the great idea!"

He called Jessup on the telephone and in a few moments the university president came into the room. Foster's suggestion was explained to him.

"A board of trustees?" Jessup mused.

"Representing the three faiths and the university," Foster replied.

"Do you expect the numerous Protestant groups to get together on such a proposal?"

"We have every reason to expect it," said "O. D." confidently. "Each major Protestant group will be represented on the board."

"And do you expect Catholicism and the Jewish faith to come along?"

"If we can persuade the men at the top. That is all that is necessary."

"Can they be persuaded?"

"They can," was Foster's confident reply.

"Through the Council of Church Boards of Education?" asked Dean Kay hopefully.

"Either through the Council or through some other agency," Foster replied.

Jessup had other questions. So did members of the committee. Did Foster expect the various Protestant groups to agree on courses to be taught in such a school? Would there not be criticism if one group felt that a teacher was stressing the

doctrinal position of his group too strongly? What would be the Protestant reaction to courses which might unwittingly create an interest in Catholic teaching—"say that the Catholics got a good strong professor into the picture?" How would the teachers be paid? These and the eternally persistent problem about the relation of church and state carried the meeting well beyond the noon hour.

Foster had thought through most of the major questions. "I believe," he said, "that departments within the university should be invited to offer courses in the School of Religion in order to help students gain a wholesome view of religion. Philosophy could offer courses in the philosophy of religion as Professor Starbuck is already doing. Dean Kay is making a definite contribution in the field of science and religion by his course, *Geology and Man.* I can think of no department from which the current of religion can rightly be separated. Art, education, literature and the various skills can all be brought into a central terminus where the student feels the pulse of religion and finds that faith is not something isolated and detached, but actually the central core of his educational training."

"Would these courses supplement or be interchangeable with courses taught by the Protestant, Jewish and Catholic professors?" Fitzgerald asked, and when Foster acknowledged that such was the plan, Fitzgerald added, "Who would be at the head of such a school?"

"A director," Foster explained, "elected by the governing board and endorsed by the university. He would determine the need and the plan for members of his staff. He would be the representative of the churches as well. He is the liaison man between state and church and between other departments of the university and the student. He is the co-ordinator, and he will need to be a man of supreme talent and unquestioned

qualifications. I do not know whether the salary of such a director can come from state funds. Perhaps not. But whether it does or not, the salaries of the teaching staff in the school will, and should, come from the respective denominations. Protestantism will support its representatives, Catholicism will, I am confident, pay the salary of its teacher, and I have reason to believe that members of the Jewish faith, though their group is relatively small, will unite to take care of the salary of a Jewish professor."

Dean Kay said, "Gentlemen, I may be overly optimistic and you may accuse me of being too much of an enthusiast, but at last I see where we have been missing our greatest opportunity all through the years. We have never enlisted the co-operation of our very strongest and most dependable allies, the churches. We have shied away from that, thinking that they should remain 'adjacent.' Now I see where we are doing them a service by asking them to serve us!"

Foster admitted that his plan was very nearly the direct antithesis of that proposed by Professor Kent. The Yale professor's Schools of Religion were planned with independent financiers on the one hand and officials of the various faiths on the other. Kent had never proposed to bring his "Schools" into the university as a department at the center of the university life. He had not planned in terms of "a balance of judgment," or equal representation, nor had he suggested that a School of Religion might be organized on the ambitious Governing Board-principle which "O. D." proposed.

One factor in Foster's appearance before the committee overshadowed even his creative planning. Stewart drew attention to it in later years when he said, "Foster had the know-how and the experience. He had not solved or detected all of the problems by any means, but he inspired us with the confidence that together we could solve them. We knew that

when he talked about Protestant co-operation he was supporting his statement by his experience as university secretary of the Council of Church Boards of Education. When he spoke of the Catholic point of view, even though I was skeptical, I had to agree that he had worked wonders with enlisting Catholic officials in previous ventures. He understood the common ground of the represented faiths. He also knew their divergent points of view. He believed that the time was propitious and that the School could succeed. Had this same proposal been made by a less experienced religious leader or by a member of our own faculty, it would probably not have been adopted."

At that, Foster's proposal was adopted cautiously. Only after weeks of consideration and study did an SUI all university committee feel that it had a proposal worthy to submit to churches throughout the state. And not until April 12, 1924, did Dean Kay attempt to test the reaction of churchmen, by sending out

A PLAN FOR THE ESTABLISHMENT OF A SCHOOL OF RELIGION IN THE UNIVERSITY OF IOWA

THE OBJECT

1. To provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities.

2. To serve the state in all its religious interests by training religious leaders and teachers.

3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.

4. To promote a thoughtful insight into the nature and

meaning of religion and to lay a scientific foundation for religious education.

5. To provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

The Governing Board

There shall be a Governing Board, constituted in such way as to insure the co-operative efforts of the religious bodies of the State and of the University in the support and control of the School.

This Board shall be Trustees of the School of Religion. We recommend that the members of the Board (perhaps nine in number) be chosen by a body of electors, who themselves are chosen officially in equal numbers by the Churches on the one hand and the University on the other.

Functions of the Board

1. To finance the School of Religion in so far as not provided by the budget of the University of Iowa.

2. To provide necessary equipment.

3. To employ, with the approval of the Administration of the University, a Director and other members of the Staff.

4. With the Director in consultation with the Administration of the University, to determine the policy of the School.

Functions of the Director

1. To provide academic guidance and spiritual leadership in the University, Churches and State.

2. To assume duties analogous to those of Directors of other Schools with the University.

3. To build and direct a Department of Religion within the School of Religion.

4. To recommend to the governing board with the ap-

proval of the Administration of the University other members of the instructional staff of the Department of Religion.

5. To secure, wherever practicable, the co-operation of the other departments of the University in the School of Religion.

6. To develop ways and means of making available the work of the School to the Churches of the State and to the people of the commonwealth generally.

Courses of Instruction in the School of Religion

A. By the Department of Religion within the School of Religion.

Courses of instruction not covered by the regular constituted departments of the University, taught by qualified instructors who meet all the requirements both of University and Churches.

Suggestions of the nature of such courses are as follows:

Life and Teaching of Jesus and Paul
Modern Religious Movements
History of Judaism and Christianity
Church History
Practice Courses in Training Schools
Courses in various phases of applied religion

B. By University Departments other than the Department of Religion.

All departments are invited to give courses in the School of Religion, and such other contributions, as may fall within their range of interest.

The following are examples of courses:

a. *Philosophy—Courses* in Psychology and Philosophy of Religion, Comparative Religions, etc.

b. *History—Courses* in History of Religion, including special periods and movements.

c. *Sociology—Courses* in Charities and Philanthropy, Social Origins, Social Surveys, etc.

d. *Education—Courses* in Materials and Methods of Religious Education, Church School Clinics, etc.

e. *Literature—Courses* in Literature Appreciation of the Bible, Religious message of the Poets, etc.

f. *Geology—Geology and Man,* etc.

Similar contributions may well be made by other departments and colleges, for example, Child Welfare, Commerce, Economics, History of Art, Physical Education, Speech, Journalism, Physics, Music, etc.

ADVANTAGES OF ESTABLISHING SUCH A SCHOOL OF RELIGION AT THE UNIVERSITY

1. It will enable the University to respond to its obligation to the 85% of students who come from church homes.

2. It will realize more fully the idea of a University by recognizing Religion as a legitimate field for instruction and research.

3. It will supply scientifically trained teachers for College and University positions, in Religious Education and the Psychology of Religion.

4. It will also provide proper training for the more practical lines of humanitarian and religious work.

5. It will stimulate a vital religion, functioning in all departments of life.

6. It will unite the Churches and University in a common task and responsibility.

Hopefully and with a sense of achievement Dean Kay sent the plan to a representative group of Iowa Protestant leaders. From their reaction he would take his cue for a larger, inter-religious list. Perhaps by that time he would be able to say that O. D. Foster had convinced the Council of Church Boards that it should endorse the idea. Perhaps, too, Foster

would be able to confirm the endorsement of the Catholic hierarchy and of nationally prominent Jewish leaders. With such acknowledgments, how could the experiment fail? But without them—how could it possibly succeed?

CHAPTER FOUR

. . . *"O. D."*

WHEN O. D. Foster's life story is told it will be shown that he held a divine commission to bring the gospel of the brotherhood of man into the hearts of people of many nations and creeds. It will be apparent that he was used as an instrument for this mission. The story will tell how he was often miraculously saved from tragedy and death in time of war and throughout his extended travels; how he was impelled by a passion to make real and vital the Fatherhood of God and how, without thought of personal gain, he devoted his talent and life to the cause of good will among men of good faith.

It will be recorded that General John J. Pershing said of Foster's work in World War I, "It has touched every soldier in the American Expeditionary Force." This was a reference to an organization, "Comrades in Service," which brought together high-ranking Catholic, Jewish and Protestant leaders, army officials and doughboys in a co-operative religious effort.

It will be told that he was the friend and companion of great men; that George Washington Carver said of him, "Indeed, the Great Spirit sent you by to see me"; that Washington Gladden directed the thinking of Foster's boyhood years; that Henry Churchill King was his teacher and friend; that Edward Increase Bosworth was his spiritual counselor; and that top officials in the governments of many countries and the most eminent leaders among the three faiths were his confidants.

But the School of Religion at the University of Iowa best brings him into the three dimensional perspective of scholar, explorer and organizer. His suggestions for ways and means of developing the moral life through the co-operative aid of organized religion were rooted in his "Comrades in Service," an inter-religious fellowship which Foster had organized at Camp Custer and which eventuated in an all faith organization in France during the World War. The "workable program" which he was trying to get out of the clouds was to be supported by as many different religious persuasions as could consistently co-operate without compromising, live side by side without bigotry, and "expect and respect" traditional differences in the deepest convictions to which they paid their loyalties. As far as Foster was concerned, the two greatest enemies to co-operation were prejudice and suspicion, and he believed it was possible to conquer them both.

. . . *guidance*

While the men at Iowa were going forward with their plans and getting the reaction of religious leaders throughout the state, O. D. Foster was continuing his work in the higher brackets of interdenominationalism. The importance of this cannot be overstated. The details cannot be overlooked. The School of Religion story is intimately woven into the efforts of this man who was both idealist and engineer, and who generated the power on the national level so that it might be made available to School of Religion experiments on college campuses, particularly at the State University of Iowa.

Whenever he thought about religion, he thought in terms of Christian and Jew and united them in the principles and traditions of the American way. These were the objectives to

which he was ready to give his life. These were the thoughts that possessed him. He wrote voluminous material in longhand. He typed out reams of plans and programs. He carried a special notebook to record his impressions and opinions. He plotted organizational strategy and the oftener he compared his notes, the more he realized that his major interest was in a movement that would cut across denominational lines in the development of religion in state universities.

But his job, officially, was still that of University Secretary of the Council of Church Boards of Education, and his only assignment was Protestantism. He had his work to do and it was work in Protestantism, but his desire was to bring the Council around to a great idea which he had hopefully suggested at the SUI meeting. With these thoughts he approached the Council's executive secretary, Robert L. Kelly.

"What we need," Foster explained with characteristic persuasion, "is an all-inclusive organization, an association from which no group is barred and in which there are no minorities. The time calls for a spirit of good will and mutual confidence between all religions. University administrators will welcome a movement conducted under the direction of qualified religious organizations, Catholic, Protestant, Jewish, to help the student in his religious development. I see the university as the training center for life. I see future leaders in religion trained at the center of our great cultural institutions, rubbing shoulders with scientists and other professional leaders in the midcurrent of the work of the world. America's need is spiritual education. This can never be done in a secular, limited sense. It must be the work of all faiths and satisfactory to all religious interests."

"And where," asked Kelly, "do we fit into the picture?"

"We haven't caught the bigger vision," Foster went on. "The America of today is largely the result of the denomina-

tional college. The America of tomorrow will be shaped more and more by the state university. Here is our supreme challenge. We must develop a sponsoring and co-ordinating agency which will reach out beyond Protestantism and take the lead in inter-religious relations. Church teachings can no longer be cast in the moulds of antiquated ecclesiastical dogma and command respect. Nor can a student live in an isolated denominationalism. He must learn to live with others of other beliefs and we should recognize our responsibility in this new condition."

Caught on the wings of Foster's enthusiasm, the executive secretary exclaimed, "It sounds like a good thing! Why not bring it up at the next executive committee meeting?"

Foster did. He embellished his arguments with references to his "Comrades in Service" which had evolved into an all-faith organization during the war. He told the executive board of the Council of Church Boards of Education about his plans for correlating the work of America's three faiths into a national movement. He called for an agency to supplement state education with inter-religious training "safe for the state and satisfactory to all."

Confidence carried him on. Fervently he talked about things he would like to do, things the Council ought to do, visions within their grasp, challenges that should be met. But when he had finished, he was told that the Council of Church Boards of Education was not an organization to extend beyond the boundaries of inter-Protestant relations. Robert L. Kelly said it was not and others agreed. None of the men openly championed the possibilities of such a new and enlarged program, and it was rejected in executive session as being outside the limits in which the Council was designed to function.

For Foster this was a great disappointment. He saw his ambitious plans put aside. He heard the members express themselves each according to his own views and inwardly he

felt that their cautious tones were forcing him more and more into the role of a wanderer.

The fundamental emphasis in his work became more inter-religious than inter-denominational; more emphatically inter-faith than inter-Protestant. Something within him told him he was right even though it meant a growing alienation between him and the Council. Something led him on and seemed to direct him in his decisions. He called it *guidance* and it filled him with a sense of confidence and trust. He could have written to Dean Kay and the men at Iowa and said, "The Council of Church Boards of Education will not become the sponsoring body for inter-religious Schools of Religion." That would not have stopped the Iowa Plan, nor would it have shattered his vision or the hopes of the university committee. His determination said, "There must be a way to work this out. There is a way."

His "Comrades in Service" became an idea for Comradeship in Service of Church and State. His treatise on "Religion in American Universities" took the form of an inter-religious Magna Charta. His relationship with Protestant leaders deepened, his friendship with Jewish and Catholic leaders increased. Why not a new organization? Why not a council of church leaders in education? Why not a new movement which would safeguard the prerogatives of each group and advance the interests of all? This was adventure for which his experience and training had equipped him. This was a call, a vocation, from which he could not turn away. He called it *guidance.*

. . . *across Catholic boundaries*

One sleepless night he sketched a plan for "an agency to co-operate with educational administrators in the promotion of character-building programs—an association of religious leaders

working together on problems of mutual concern—a council to supplement state education with inter-religious inspiration, instruction and practice.

This was in the fall of 1923.

Later, in speaking of this night, he said, "I never felt that it was I who was writing these things. These thoughts were never solely mine. They were coming to me from an unseen source. I was the instrument and as far as I was concerned I was willing to dedicate myself to the wise guidance of this Higher Power."

And the Power which guided him led him one day to the University of Minnesota and to a meeting with the secretary of the campus YMCA.

"How are things going?" Foster asked.

"All right but for the Catholics," was the dubious reply.

"What's the matter?" asked "O. D." "Won't they do what you tell them to do?"

"That's about it," said the secretary. Then he looked at Foster quizzically. "What makes you say that? What are you thinking?"

"I'm thinking about you," Foster replied, "and about others in other faiths who draw up programs and expect co-operation without ever trying to see the other man's point of view. One thing we do *not* want is a supergovernment by any religious group or a dictatorship by any one denomination. Who is this priest who won't do the things you want him to do?"

"I'll give you his name," was the rejoinder. "But I promise you, you won't get anywhere talking to him. And as for trying to be a dictator, don't accuse me of that. All I want is co-operation."

"From whose point of view?" asked "O. D."

"Oh, well, wait until you see the priest and you'll sing a different song."

Guidance took Foster to the door of the rectory.

He rang the bell. The housekeeper ushered him into the reception room and asked him to wait.

He looked around. The crucifix on the wall, the religious pictures, the statue of the Virgin caused him to wonder whether Protestants ever took time to try to understand the Catholic point of view; and all men the religious point of view. . . .

A young man in clerical garb appeared in the doorway. Foster introduced himself and extended his hand. The priest looked at his visitor intently.

Quietly he asked, "Pardon me, weren't you the organizer of Comrades in Service?"

"I was," "O. D." answered.

"I was a chaplain in the service," the priest began. "I worked with Bishop Brent and with Fighting Chaplain Duffy and Edward Hearne—"

"Yes, yes!" Foster exclaimed. "I know them all! All Comrades!"

"Comrades in Service," said the priest reflectively and his voice filled with emotion. "You did a lot for us, Dr. Foster. You did a lot for the men." He stepped forward and took "O. D.'s" hand in both of his. "What can I do for you? What brings you here?"

"I'm trying desperately," Foster said, "to make the philosophy of our co-operation in war a pattern for co-operation in peace." And in a moment he was once more sharing his plans with an attentive listener.

When he had finished, the priest said slowly, "You know, sir, this is a story the archbishop should hear. He is your man. If your plans for co-operation could filter down from our officials as the interfaith work during the war came from the top and down through the ranks, that would be the great thing. And why not? Let me telephone His Grace. Let us see what he has to say."

Guidance.

The archbishop set the meeting for ten o'clock on the following morning, and Foster was promised ten minutes in which to state his case.

That night he slept little. He wrote a great deal. Without the archbishop's endorsement he would have to look elsewhere for Catholic co-operation. With it—he had a light to walk by. With it he could go from Catholic official to Catholic official. He could say to Jewish leaders that here was a chance for an inter-religious movement based on the common goal of unselfish souls united for the common good. He could report to Protestants that Catholicism was not as impenetrable and isolated as they believed it to be. Just now he felt that with the archbishop's imprimatur he had everything; without it he would have to go back over old trails and start all over again.

At nine-thirty he was at the archbishop's office, an office crowded with priests and prelates. Foster was the only one not in clericals. The man at the desk, a priest, asked him to be seated. "Everyone has a ten minute appointment this morning," he said with a smile. "His Grace will see you promptly at ten o'clock."

Foster looked at his watch. The secretary was right, the others were going in and out on schedule! His Grace was a busy man. A big man. A punctilious man. A man who would probably ask curtly, "What's your business? Why do you want to see me?" Foster rehearsed the answer in his mind, "Your Grace, hundreds of thousands of America's best young people attend our institutions of higher learning where character is being formed, without the benefit of religious training or an integrated spiritual program. . . ."

Familiar words. He had them memorized. "Through these schools a stream of the world's future leaders is flowing in ever-increasing volume. The greatest need in America is to

supplement state education with the highest possible religious instruction."

Honest words. A statement of his deepest belief. Words that were something of a creed. "We need better understanding between the constituent groups of America. We need the best wisdom and counsel the churches can provide. We need co-operation through deep-seated convictions. Not compromise. Not uniformity. Not even common denominators in doctrine or uniformity in practice."

The secretary was speaking. "The archbishop will see you now, sir."

"O. D." was ushered into the spacious, beautifully furnished room. From behind the great desk Archbishop Austin Dowling greeted him with hand extended, "So you worked with Bishop Brent," he said cordially. "Please be seated, won't you?"

The archbishop *was* a big man. Big in stature and big in spirit. A man in his early sixties. Gentleness and judgment were written in his blue eyes. His smile was ingratiating. His voice warm and thoughtful.

"I hear," he said, "that you have a story to tell me that goes back to the Comrades in Service."

"The story goes back further than that," Foster began. "It goes back to every honest effort toward good will and mutual respect for all religious groups. It goes back to religion in the life of youth at a time when secularism makes its most formidable bid for their loyalties. Your Grace, hundreds of thousands of America's best young people attend our institutions of higher learning——"

In a moment the words he had rehearsed were recast under the spell of the archbishop's friendly but penetrating questions. "What is the basis for your conclusions?" he wanted to know. "Tell me more about your surveys. Give me specific cases of

what is happening to religion on the college campus. What would be the policy of an organization such as you propose? What can be achieved? Where does our Catholic Church fit into the picture?"

The conference continued and with every passing moment a bond of understanding was strengthened. Foster's answers were satisfying and persuasive. He reinforced them with his study of Protestant theological schools and soon Archbishop Dowling was comparing the findings of "O. D." with his own intense interest in Catholic institutions of higher learning. Ten minutes were extended to fifteen, to twenty, to twenty-five.

Finally His Grace consulted his watch.

"This is more than interesting," he said. "You have presented a field and a plan that cannot just now be given the time it deserves. But I cannot keep the brethren waiting any longer. I am scheduled to leave on the ten o'clock train tonight for a trip east and I have many engagements prior to my departure. But let me tell you how important your visit is to me. If you can have dinner with me tonight at my home, I will cancel my evening meetings and go into this matter thoroughly with you."

Gratefully Foster thanked him and went from the office to begin a day of planning for the all important dinner conference. In his hotel room he waited upon that "inner voice" which was becoming increasingly more real to him and which had so often directed him in his plans. He felt that he should have something concrete to present to Archbishop Dowling, something which would lead into an "inter-religious stake in education, in faith and in the American policy."

He was prompted to write: "*A Suggestion for an American Association on Religion.* We hold that religion is an indispensable intellectual discipline and, as such, should find a place in every complete scheme of university education. Ow-

ing to practical difficulties, our American universities cannot undertake to make it a part of their ordinary course of studies. We believe that university administrators will welcome and further such an interfaith movement, conducted under the direction of duly authorized religious organizations. We believe that religious co-operation will strengthen the moral fibre of our nation. . . ."

He continued to fill page after page. These thoughts were fragments. They would have to be expanded by the loyalties of competent leaders of all faiths; leaders like Archbishop Dowling. Protestant leaders. Jewish leaders. What an impetus they could give to the experimental work now being done! What a miracle could be wrought if an official conference of America's three major faiths would get behind a program of religion in education, eliminating prejudice through knowledge and suspicion through co-operative endeavor!

Surely Archbishop Dowling would prove to be the open door into the seemingly impenetrable walls that encompassed "Mother Church."

Hopefully at six o'clock he made his way to the chancellery in St. Paul.

"I was escorted into the dining room by the archbishop himself," Foster later declared, "and I felt as much at home as if I had been eating lunch with a parish priest. There was something about Archbishop Dowling that made me feel I had known him for many years. Who knows, maybe his spirit and mine had met somewhere in the mystical realm of thought. He gave thanks before the meal, and we sat down together to break bread. He was the spiritual authority for thousands of his flock. I was an unknown. Yet as we talked he transmitted to me a sense of some secret greatness within me. Perhaps it was the greatness of the plan which I presented. I told him very much the same story that I had told the Council of

Church Boards, the plan which they had rejected. I put all my ideas before him and took him into the confidence of my deepest dreams. We talked throughout the meal about interfaith relations and their meaning. The archbishop had a world of questions and he also had practical programs in mind. We talked and the moments passed into hours. Whenever he lapsed into thought, I could hear the ticking of the clock in the room. When he spoke I hoped that time would be kind, for I was mentally recording his suggestions. I wanted to weigh them in the light of my experience. But all the while I had one hope. I longed to know whether this one man was actually interested to the point where he would give my program his official endorsement."

The answer to that question came after a conference of three hours. At exactly nine o'clock the archbishop pushed back his chair.

"Well, my friend," he said with finality, "it is almost time for me to go. I want to tell you just one more thing. I happen to be president of the National Board of Education of the hierarchy and I invite you to tell your story to the entire board which assembles in Washington, D. C., next month on the fourteenth. Tell the board exactly what you have told me. Will you be there?"

"Why, of course!" Foster exclaimed and reached into his pocket for his date book. "How could I miss so great an opportunity?" But as he opened the book to the day in question, he said involuntarily, "Oh, that is the time for the meeting of the Council of Church Boards and I should be with them!" He looked up chagrined. Would the archbishop say, "Is that more important than *this?* You mean you will not be able to go?"

But before "O. D." could gather his thoughts, His Grace

was standing at his chair placing a quiet hand upon his shoulder.

"If you cannot come then, come the next day," he said. "I consider this matter sufficiently important to hold the board over until it hears your statement. So, until we meet in Washington, Doctor Foster, good-bye and God bless you."

. . . *faith to believe*

When "O. D." told the University Committee of the Council of Church Boards about his meeting with Archbishop Dowling and informed them that he had been invited to Washington, it was again argued that neither the committee nor the Council was set up to be an inter-religious agency. It was an organization representing Protestantism. Its twenty denominations were interested in and equipped to do Protestantism's work through its executive board and its standing committees. It knew its strength and its influence; it ought also to know its limitations. Its Chicago and New York offices were equipped to do Protestantism's job in universities, colleges, in seminaries and in religious education. To extend the Council into Catholic and, perhaps, into Jewish relations was far afield from its basic aims.

When "O. D." spoke of going to the Capitol City to address a Catholic meeting, there was strong opposition. Only the Chairman, Dr. Frank W. Sheldon, was enthusiastic about the suggestion. He said, "I have known Foster longer than any of you and have never known him to misrepresent anything, so I rule he goes to Washington unless you men insist that he should not go." There was no such insistance and "O. D." arranged to be at the meeting on the following day.

In Washington he was met by the Reverend James H. Ryan, professor of philosophy at Catholic University and secretary of the Department of Education of the National Welfare Council.

Ryan said with a smile, "You are late."

"Not too late, I trust," Foster replied.

"Too late," Ryan replied.

"What do you mean?" "O. D.'s" voice could not hide consternation and fear.

Ryan, laughing good-naturedly, said, "You are too late because your good friend Archbishop Dowling has already told your story. And I cannot remember ever having seen him more enthused."

Foster could not find words to reply.

"And," Ryan continued, "he has asked me to co-operate with you in every way possible. Where do we begin?"

"With the faith to believe in all that is happening!" Foster said fervently. "Today a work has started which will make itself felt on every campus in these United States. We begin, Doctor Ryan, with faith to believe in co-operation among the religious groups of our great country, especially in the area of colleges and universities."

His words reflected his unique position as a disciple of the interfaith ideal and his initial success with the idea for an organization in which men of influence and distinction in Catholic, Protestant and Jewish groups would combine their efforts; combine their convictions to secure for moral and religious culture its rightful place in the educational process.

His position with the Council of Church Boards of Education might no longer be tenable. But as long as he could justify it and as long as the good men of the Council permitted, he would develop the organization which he had vaguely but earnestly foreseen. The Washington meeting, the complete con-

fidence which Archbishop Dowling and Dr. James H. Ryan had in his ideas were the credentials he needed. With characteristic Foster zeal he drew up his charter, a proposal for the formation of an "American Association on Religion." In a day when men were complaining of friction and schisms among social groups, when there was talk of anti-Semitism, anti-Catholicism, anti-Protestantism, Foster wrote the preamble to his religious bill of rights,

> "Religion is a force indispensable to stimulate and sustain idealism and motivation for moral character. Co-operation without compromise!"

Whom did he hope to enlist as leaders in his new adventure in understanding? Top men from each of four great groups: Catholic, Jewish, Protestant and Public Education.

Where would they lend their influence? Where two or more of the co-operating groups held common interests in institutions of higher education.

What did he propose as the method? A co-operative study and a concerted action in the attainment of common objectives.

What were the objectives?

1. To promote and develop the religious life and instruction of students in Universities and Colleges.

2. To secure, from university administrators, recognition for such religious instruction on the same basis as in other branches of knowledge.

3. To promote a united approach to university authorities on matters affecting their religious welfare.

4. To aid in shaping policies in relation to the advancement of schools of religion.

5. To encourage the erection of suitable structures and the provision of adequate funds for the promotion of student religious life.

6. To serve as a clearing house and an information bureau which will supply literature and talent on subjects pertaining to religious work.

Soon, through "O. D.'s" energy and effort, men of vision were co-operating in the American Association on Religion. In each of the major faiths key figures appeared so interested in the Association idea that "O. D.'s" letters and telegrams had the right of way across their desks. In Catholicism it was the Reverend James H. Ryan. In the Jewish faith it was Dr. George Zepin, Executive Secretary, Union of American Hebrew Congregations. In Protestantism it was the Right Reverend Charles H. Brent of Buffalo. In Education it was a notable roster of university presidents, prominent among them Walter A. Jessup of the State University of Iowa.

As the Association grew, some called Foster a genius. Others said he had the right connections. There were those who claimed that the time was ripe for Protestants, Catholics and Jews to get together. Foster helped create the time. His genius was tireless effort and a conviction that God had called him to bring men of good faith together on common ground. He proposed nothing that he did not sincerely believe. He was able to sell men the idea of "dedication severally and jointly as citizens of our beloved country for the undergirding of our bewildered civilization," because that is what he believed the Association was for. He implored all "who love the kind of righteousness that exalts a nation" to "join in a common effort to further vital religion in education," and no one doubted but that he already had the program to make the words come true.

The test case was Iowa. The focal point of his work was the School of Religion at the State University of Iowa. He often felt that if he failed there, he had failed everywhere in

the nation. Dean Kay had assured him that Protestant leaders had responded favorably to letters enlisting their support. "O. D." informed Dean Kay of the growing success of the American Association on Religion and said, "You may now depend upon the strong support of an organization of influential representatives of widely differing groups in American educational and religious life. No longer will a professor of the Catholic or Jewish or Protestant faith feel that he stands alone in an isolated local experiment. He may now teach as one commissioned by the highest authorities of his group. This means that we can enlist the services of the best man in each communion for a place on the staff."

On June 19, 1924, a letter was mailed to "O. D." from the University of Iowa:

> My dear Doctor Foster:
>
> I have just been informed by President Jessup that at the meeting of the State Board of Education yesterday, our plans for the establishment of a School of Religion were approved. We are now in a position to take steps to put the plan into effect.
>
> As you know, the development of the School of Religion depends largely upon the churches that are desirous of participating in the School. We are looking to you as the one person who can be most influential in bringing our plan into effect. Let me assure you that we stand ready to co-operate with you in every way. What do you think step number one should be?
>
> Yours sincerely,
> G. F. Kay

PART TWO

. . . *the growth of the idea*

CHAPTER ONE

. . . *the growth of the idea*

WE NEVER forgot the Syrian student and his questions. We always remembered his comment, "Such a work would be impossible in other countries. It is possible here."

We who came to the School of Religion long after it was well established became intrigued by its history. Those who had accepted it as something commonplace looked at it again. Clearly the School was more than a department in a state university; it was an expression of faith in the interfaith ideal. It extended realistically into the life and education of youth and was so constituted that it was vital and acceptable to both church and state.

Visitors often had a better perspective on the scope of its influence than we. The wife of a missionary from the Belgian Congo said, "If I had only known this story when I was in the mission field! This is religion in action. Where is there anything like it either in America or abroad?" A president of the Federal Council of Churches of Christ in America spoke of it in a baccalaureate address, "You people here in Iowa have taught us that separation of church and state does not mean a separation of religion and morality from public education. Religion at many educational institutions has remained an extra-curricular activity. Not so at the University of Iowa." A justice of the Supreme Court lauded the School as an achievement in inter-religious, inter-racial and inter-cultural under-

standing. An Iowa farmer said it was the kind of thing that every farm bureau should know about and called it "culture in the cornfield." An Iowa clubwoman spoke of it as a pattern to be copied by every university in the nation. From Chicago came the question of a prominent financier, "Why don't you tell the country the School of Religion story?"

We found it a thrilling story with names to be remembered, with dates fitting together into a pattern. We learned about events which often seemed to be charted by direction beyond man's knowing, by coincidences and chance, by Providence, and by skillfully planned strategy to form one of the stirring sagas of American faith.

. . . *May 12, 1925*

We found a letter. To us it was the most important which Walter A. Jessup wrote during his eighteen productive years as president of the University of Iowa. Under date of May 1, 1925, copies went out from the administrative office in Old Capitol to key people in Iowa who, because of their influence or interest in religion, were enlisted for the great adventure.

> You have been designated by your Church to serve as one of the electors to elect a Board of Trustees for the Foundation for a School of Religion at the University of Iowa. This is the broadest piece of co-operative work ever undertaken along the lines of religious education at a state university, and thus presents to the electors both the privilege and responsibility of providing for that most significant enterprise a Board of Trustees of the highest calibre and character.
>
> These trustees should be men of vision, men of sympathy with higher education in general and with religious education in particular; men of financial judgment and

men of good standing in every respect in their communities. I am writing you, therefore, that you may be thinking of men who, in your judgment, will be the most likely to make such an enterprise a success.

You have received already a copy of the Iowa Plan of the School of Religion. I now take pleasure in inviting you to meet in Iowa City with the other electors in the Senate room of the Old Capitol on Tuesday afternoon, May 12, at 2:00 o'clock. In view of the vital importance to the School and to your own Church of having all of you present, I most earnestly and sincerely trust that you may not be hindered for any reason from attending on the date named.

Appreciating your generous co-operation and bespeaking for you profound satisfaction in the far reaching service you are making possible for the youth of your State and Nation, I am,

Yours most sincerely,
WALTER A. JESSUP
President

In Des Moines a rabbi read the letter. In Iowa City a Catholic monsignor. In Burlington, a prominent Protestant pastor.

To the rabbi the letter was the first tangible evidence that the plans for a School of Religion had finally reached the organizational state. Rabbi Eugene Mannheimer, Iowa's foremost Jewish religious leader, read the lines thoughtfully. "Someone," he mused, "is constantly getting ideas for the promotion of inter-religious relations." In New York, a new organization was soon to enlist his support; the National Conference of Christians and Jews was planning to put brotherhood ahead of prejudices and work constructively in the field of living together without discrimination. In Iowa Rabbi Mannheimer became a member of the Goodwill Team of the Des Moines Round Table, giving his time to public symposiums with a Protestant minister and a Catholic priest. He

was enthusiastic for any movement that fostered better understanding and his willingness to serve knew no limits.

Rabbi Mannheimer was familiar with attempts at introducing courses in religion in state supported schools and he knew that it was not being accomplished successfully anywhere. It was a valiant idea but it would require some new and revolutionary planning, hard work, missionary work by individuals of every faith represented. One man in each group would have to lead and be willing to carry the responsibility of enlisting the support of his constituents. One man would have to sell the idea to the fellow-members of his faith, each to his own; a Catholic to the Catholics, a Protestant to the Protestants, a Jew to those of the Jewish faith. Each would have to be sufficiently sympathetic with the others' right-to-believe that he would be willing to sit down with them and think through the areas of co-operation. Was this too idealistic? Would it be possible to formulate a program without prejudice and fit this into a tax-supported institution?

A School of Religion. It caught Rabbi Mannheimer's imagination. It was something he believed in, something every man believed in if he ever took time to consider the individual's assertion of his right to develop and to take his place within the cultural pattern of the nation. Jew and Christian could stand together if they only would, each cherishing and defending the doctrine of the moral law which sanctions religious liberty. Rabbi Mannheimer, a New Yorker by birth and a graduate of the University of Cincinnati, knew Iowa thoroughly. The Hawkeye state had been his home since 1902 when he had been called to Sioux City as rabbi of the Mount Sinai congregation. In 1905 he moved to Des Moines and since then had been rabbi of the B'nai Jeshurun congregation in Iowa's capital city. His work with the Jewish Social Service and the Jewish Welfare Fund together with his other in-

terests in the field of religion had given him an enviable knowledge of Iowa religious life. He saw a School of Religion against the background of his experience and decided to write a letter to his friend Rabbi George Zepin asking him to "please tell me what this is all about."

A few days later the answer came from Rabbi Louis I. Egelson, Assistant Director of the Department of Synagogue and School Extension:

> Dear Eugene:
>
> In the absence of Rabbi Zepin from the city I want to acknowledge the receipt of your letter of April 11th.
>
> I take pleasure in enclosing herewith a copy of declaration of principles with reference to the School of Religion in the University of Iowa. I am sure that this will give you the information you desire with reference to your appointment as a member of the Electoral Commission for the School of Religion.
>
> With cordial regards in which I am sure Rabbi Zepin would wish to join me, I beg to remain,
>
> Very sincerely yours,
> LOUIS I. EGELSON

Rabbi Mannheimer spread the "declaration of principles" before him on his desk. It was titled, "A Plan for the Establishment of a School of Religion in the University of Iowa" and it was at almost this time that Dean Kay was mailing out this same mimeographed material from his office. Foster and his American Association on Religion and the State University of Iowa Committee were functioning simultaneously, and Rabbi Zepin was, at that time, the "contact man" in the Jewish faith on the national level.

The Catholic monsignor who read Jessup's letter received his immediate confirmation from Dr. Ryan, and the Burlington minister was urged to participate in the plans by the Protestant "contact man," Bishop Charles W. Brent.

The monsignor was Father William P. Shannahan and the Protestant minister was the Reverend Archibald Cardle, Presbyterian. Wherever the "declaration of principles" was read the superstructure represented by the American Association on Religion was standing by to say, as Rabbi Egelson had said, "I am sure that this will give you the information you desire."

The first step had been taken and the Electoral Commission, representing the religious groups of the state and answering the call of the Jessup letter, looked forward to May 12, 1925.

. . . *Old Stone Capitol*

Everything that is historic at the State University of Iowa revolves around Old Capitol. Since the laying of its cornerstone on July 4, 1840, it has recorded the state's finest traditions and chronicled SUI's most eventful happenings. It is the most photographed building in the state, the most venerable landmark, and it has been written about and sung about ever since it was first occupied by the Territorial Government in 1842.

Professor Benjamin F. Shambaugh, one of the university's most colorful figures, dramatized Old Capitol's early years in an epic entitled, "The Old Stone Capitol Remembers." Graphically he enumerated the milestones in the enduring years of this majestic edifice and said, "With the passing of the years the old stone Capitol has come to be looked upon as something more than stone and mortar molded into forms that are pleasing to the eye. Somehow through the alchemy of time it seems to have acquired a kind of spiritual personality that speaks to us of memories—memories of bygone days—days when our commonwealth was young and our people pioneers."

As far as the religious history of the state is concerned, Old

Capitol will remember most of all the epoch-making conference of May 12, 1925. Much more happened than the Minutes of the meeting record. They state with businesslike brevity: "According to the plan approved by the State Board of Education for the establishment of a School of Religion in the State University of Iowa, the Electors chosen by representative churches of Iowa and by the University, met in Old Capitol at the call of President Jessup. The purpose was the selection of a Board of Trustees for the said School of Religion.

"President Jessup, Dean Kay, chairman of the meeting, and Dr. O. D. Foster, University Secretary of the Church Boards of Education, addressed the Electors. The President welcomed them to their very important work. Dean Kay reviewed the effort put forth for Religious Education in the University, culminating in the present plan, known as the Iowa Plan. Dr. Foster pointed out that on account of the extraordinary increase in the registration at state universities, the churches could not refuse to cooperate with any university in furthering a plan for the betterment of Religious Education. He explained that under the present plan, Catholics, Jews and Protestants were all cooperating. He emphasized that the unique feature of the Iowa Plan was the recognition and incorporation of each church's interpretation of religion. The meeting then discussed the best way to proceed with the election of Trustees."

What the minutes completely omitted was the discussion itself in which tension mounted when Foster, speaking not only as secretary of the Church Boards of Education but more particularly as secretary of the American Association on Religion, spoke of a "balance of influence."

"Everything," Foster declared, "has to be risked on the proposal that there must be equality of representation regardless of the numerical size of any group."

He meant that the Jewish and Catholic groups be given much higher ratios on the board than the individual Protestant groups.

"Why?" he was asked. "If you give small groups the same representation as large ones in the state, you create an inequality of influence. There is neither justice nor reason in such an arrangement."

Foster said, "In the matter of religious decisions, individual denominations do not vote, but rather counsel by blocks: Catholics, Protestants, Jews. The problem will ever remain that of maintaining the balance of counsel between blocks and not between denominations voting according to size. It is not equitable to say that because Protestantism is composed of twenty or more major bodies it should have twenty or more votes while Catholicism should have one and the Jews one. In every major faith there are groups within groups. Experience has taught that if we do not hold rigidly to a balance of influence we will be wrecked before we get started. Into any other plan but the one proposed, a minority cannot venture. This is a lesson I learned long ago in the interfaith Comrades in Service in France."

Again and again as the discussion grew tense among the thirty-one representatives, the strong personalities of Rabbi Mannheimer, Father Shannahan and Reverend Archibald Cardle agreed with Foster and stood together in their opinions as symbols of unity and strength. Their deepest convictions did not keep them from demonstrating a manifest elasticity within the field of human understanding. They were concerned with the *School* and how it could function in a tax-supported university. They were interested in the service which each faith had to offer to its constituents and how these constituents could be brought into the vision of a healthy inter-religious program.

An attorney, speaking later of the extraordinary functional pattern of the School, said, "From the very first meeting it was not the School's intention to teach the doctrine of any specific faith. It was not the plan even to *teach* religion. The idea was to explain religious concepts and to open the doors of understanding so that men could enter the halls of truth and catch the inspiration of all that men in their various quests for God have been able to discover."

In such an objective who would quarrel about minorities or majorities? Who would look with suspicion upon any honest seeking or who would be prejudiced about the path which any pilgrim chose to pursue? The apt and challenging phrase, "an adventure in understanding," was becoming real in the hearts of men. The American ideal of unity in diversity was being put into practice. An age-old axiom, written above many attempts to achieve a fellowship of faiths, was guiding men across the barriers of differences, "In essentials unity, in non-essentials liberty, in all things charity."

Old Capitol remembered. It remembered how the electors were asked to present the names of their "best qualified" representatives as candidates for a Governing Board or Board of Trustees for a School which was a School in name only. In substance the basic points were outlined in the "Iowa Plan" which stated that "There shall be two electors for each church represented in the School . . . electors shall serve for one year or until their successors are appointed . . . the electors shall nominate and elect the Governing Board whose members shall constitute the trustees of the School of Religion . . . the Board shall consist of not less than nine trustees nominated by the church electors . . . one-third of the original trustees nominated by the churches and one-third nominated by the University shall hold office for one year or until their successors are appointed, one-third of each of these two groups for two years or

until their successors are appointed, and the remaining one-third of each group for three years. . . ."

A committee of five appointed by Dean Kay presented in report the following nominations for membership of the Governing Board: 1) Rabbi Eugene Mannheimer, Des Moines, representing the Jewish faith; 2) Reverend William P. Shannahan, Iowa City, representing Catholicism; 3) Henry K. Peterson, Council Bluffs, Baptist; 4) Charles L. Lynde, Des Moines, Congregational; 5) Emil L. Boerner, Iowa City, Disciples of Christ; 6) Percy Bordwell, Iowa City, Episcopal; 7) Reverend A. B. Leamer, Des Moines, Lutheran; 8) Herbert C. Ring, Cedar Rapids, Methodist; 9) Reverend Archibald Cardle, Burlington, Presbyterian.

These nine constituted the original Church-Group Trustees and were supplemented by six representing the University and elected by the combined church and University electors. The members of this group were: 1) O. D. Foster; 2) George F. Kay; 3) Rufus H. Fitzgerald; 4) William R. Hart; 5) E. P. Adler; 6) Thomas Farrell.

A meeting of the Board of Trustees followed quickly. On May 18, 1925, an Iowa City newspaper ran a single paragraph: "The first meeting of the Board of Trustees of the proposed School of Religion at the State University of Iowa met today. The following officers were elected: Dean George F. Kay, president, H. C. Ring, first vice-president; E. P. Adler, second vice-president; Rufus H. Fitzgerald, secretary; Thomas Farrell, treasurer. The School of Religion is a new venture in teaching religion on an interfaith basis."

At the time it was not news in the public interest that a constitution and by-laws were adopted at this meeting or that Catholics, Jews and Protestants decided that "the annual meeting of the Governing Board for the election of officers and the dispatch of business shall be held on the first Monday follow-

ing the second Tuesday in May." Elements of human interest might have developed from the fact that Dean Kay drew lots to decide the tenure of office of each man or that the official name of the school should henceforth be the School of Religion *at* the University instead of "in" the University. Some reporter with imagination might have done a good piece about the audacity of men who decided on that day to draw up Articles of Incorporation and make the School of Religion a legal instrument with "power to purchase, acquire, build, improve, hold, lease, sell, or convey real and personal property," and to "take by gift, devise or bequest, any property, real or personal, which shall be of advantage to the corporation," power to "borrow money," to "transfer real estate," and to "confer upon the graduates of the School of Religion the degrees of B.A, B.Sc., M.A., and Ph.D." All of this could have been sensational copy and perhaps Old Capitol remembers, for, even though one of the men compared the meeting to the magnificence of a Parliament of Religions, the School was still very much a vision, a wish and a dream.

. . . *magic clay*

Rufus H. Fitzgerald frequently had trouble with his eyes. In the mid-1920's he often had to rest them for extended periods. During one of his worst intervals he dictated a letter:

> My dear Dr. Foster:
>
> May I advise that you bring with you on your next visit some magic clay? My chief difficulty is the renewal of normal sight . . .

"O. D." looked at the letter long and somberly in his Chicago office. He knew what eye trouble meant, for his own vision had been impaired and his sight had long been a major

concern. But as he read on in the letter and found such lines as "we can get along without you only so long . . . plans do not progress so rapidly . . . we should go over things again . . . ," as he mused on all that his good friend, "Fitz," had to say, he gazed into space reflectively. Another university year had begun, another calendar year was passing and the School of Religion at SUI had made little progress. There had been no more meetings of the Board of Trustees, no new curriculum had been introduced, the miracle of a School in fact as well as a School in theory was slow in coming. Sight! Sight was needed. What kind? By whom? By someone with money! Someone who knew how to finance a School which needed a budget of more than $30,000 to underwrite the program for an operating year. And who had the magic clay for *that?* Foster chuckled at the analogy as he turned again to Fitzgerald's letter. He had often been accused of being a visionary. "He has lots of ideas," some of his associates whispered, "but how about the wherewithal to put them over?"

It was a question of money. The eternal question. And just now it seemed almost as hard to get money as the proverbial magic clay.

There in his Chicago office, Foster recounted to himself how God had guided him in the past and how God had directed the destiny of the School of Religion. He remembered how he had gone to Davenport, Iowa, to see Bishop Edward D. Howard and how Archbishop Dowling had already prepared the way to make possible official Catholic co-operation. He remembered how he had met Rabbi Mannheimer and how this great leader had followed through at the electoral meeting. He recalled his interviews with Dr. Cardle and how without this distinguished scholar and "dean of Protestantism" the churches might not have fallen in line.

And now the magic clay! Some had thought that a letter

from President Jessup to the Rockefeller Institute of Social and Religious Research was all that would be needed to procure a grant to launch the School. Such was not the case. The Institute had not been too impressed with an embryonic experiment in a tax-supported school. The Rockefeller officials were wisely cautious about supporting an agency which might impose denominational teachings upon students and bring to the Institute the accusation that it was sponsoring sectarianism. If, instead of a letter from President Jessup, a united group of Protestant, Jewish and Catholic representatives could approach the Rockefeller people. . . .

And why not? Why not make it a project for the American Association on Religion? Why not give the Rockefeller Institute the assurance that this was ethically the cleanest interreligious bill of health that a School could possibly get? "O. D." reported to the Council of Church Boards of Education that he was off on a mission and would be out of the city for a few days. Some shook their heads, called it a "gumshoeing expedition," checked it off to their university secretary's idiosyncrasies and let it go at that.

For two weeks Foster toured the offices of the committee members of his American Association. For two weeks he told the story of the need for help at Iowa and enlisted the support of his members for a direct plea to the Rockefeller Foundation. There was no better test of the loyalty and strength of his Association officials than this, and once more he found in every group exactly the kind of co-operation he needed. For Catholicism, none spoke more eloquently or worked harder for the cause than the Honorable John G. Agar of New York. For the Protestants John W. Suter, Jr., demonstrated skilled leadership. In the Jewish faith Dr. Cyrus Adler said, "We can do this together. Tell me, Dr. Foster, how I can best serve you."

In two weeks "O. D." had rallied the powerful influence

of these men, together with the complete endorsement and active participation of Archbishop Dowling and Archbishop Hanna, also Bishop O'Hara, and Dr. Parker T. Moon, speaking for Catholicism. Bishop Charles H. Brent represented the Protestants. Rabbis Jacob Kohn, David Philipson, H. G. Enelow and Abram Simon went on record to back the Jewish support. And for education and the Association's "membership at large," "O. D." soon had the names of Dr. John H. Finley, the Honorable Francis P. Garvin, President Jessup and Adolph Ochs, owner of the New York *Times.*

An appointment was made for "O. D." at the Rockefeller office in New York. Foster prepared for it like a man embarking on a diplomatic mission. But he packed his briefcases with more personal material than he would ever use. He took it in the event that someone at the Foundation might be interested in the human interest story of the American Association on Religion, or the inter-religious effort that had gone into the development of the yet-to-be-realized School of Religion at the University of Iowa. He took with him telegrams from the prominent Catholic, Mr. Agar, which said, "Have been in touch with Rabbi Zepin. Also with Bishop Brent. All agree to meeting in New York on Thursday. Great strides being made in our inter-faith conferences."

He took along letters of the kind written by David Philipson, chairman of the Commission on Jewish Education, "To Mr. Julius Rosenwald, Sears, Roebuck and Company:

> Dear Mr. Rosenwald:
>
> I know how greatly every sign of a better understanding between the different religious groups in our American life appeals to you. I am very desirous to have you know the purpose of a fine new movement and would like you to give the bearer of this letter, Dr. O. D. Foster, the opportunity of explaining this work to you and enlisting your interest. . . .

An "Iowa" file and a sheaf of "Plans and Projects" were stuffed into the bulging portfolio and a copy of *Christian Education* with the Foster findings on Religion in American Universities had a place in the precious cargo.

"O. D.'s" reservation was on the Pennsylvania line out of Columbus. This was one of his most important trips, almost as momentous as the time he had gone to Washington to appear at the Dowling meeting. That time he had been "too late" only to find that his mission had already been accomplished for him by the archbishop. There had been many trips and many "missions accomplished." But he had never put the business of raising money on the strength of his ideals to the test. He was after money now. Big money. Thirty thousand dollars. Thirty thousand dollars for a School of Religion at the University of Iowa. There were times in which money, like magic clay, was indispensable.

As he settled back in his seat he checked through the material in his briefcase. The train was pulling out of the station. He was on his way into another adventure. Money. What was it he once wrote about "materialistic thought in education?" He found it in his article on "Religious Problems in the Universities" and wondered, as he read it, how the Rockefeller people would like *that.* "O. D." chuckled softly as he read:

> "The point of view of the State University tends to be materialistic. It seeks tangible results. To secure its budget from the legislature it reviews the commercial value of the institution to the state. Its applied sciences have increased the crops; reduced the diseases among the hogs and cattle; contributed to the general health of the public; in fact, its *raison d'être* is thought of in physical terms. . . . But as valuable as the university is to the Commonwealth as the alma mater of its skilled workers and artisans, it succeeds in the larger mission only in proportion to its ability to

'shoot' this materialistic subject-matter through and through with idealistic motives and purposes. But this the university, because of its legal restrictions, finds it difficult to do. It is told that it cannot and should not teach religion, the mother of idealism. . . ."

Shortly after midnight, "O. D." prepared to go to sleep in his Pullman berth. The train was travelling at high speed about a hundred miles east of Pittsburgh when suddenly the coach was caught in a giant force. A shriek of steel was drowned in the terrorized cries of passengers. The coach rose from the tracks under a deadening impact that sent an eruption of glass and metal over him and plunged him into darkness.

"I don't know how I was spared," he said later. "I was knocked out for a time. When I came to, in the dark, I found the cars a mass of twisted wreckage. The cries of the injured migled with the voices of men shouting orders, and soon I heard the sound of sirens. The club car, where I had been while the porter was making up my berth, was thrown over a telegraph pole, a steel rail from the tracking was run entirely through it. I counted twenty-six dead, though the papers later gave the number as sixteen. The carnage was indescribable."

Foster's injuries were more real than apparent. He suffered a painful spinal dislocation and could not move his head without excruciating pain. He refused to go to a hospital, but rode with the more seriously injured into a nearby town. In the morning he called Mr. Appleget at the Rockefeller offices.

"I have heard of the wreck," said this official, "and I am thankful you were spared. Come when you can, my time will be yours."

"O. D." told him he would proceed at once to New York. However, when he reached Manhattan he was forced to call Mr. Appleget and tell him that his condition was such that he could not keep the appointment that day.

"Take your time," was the advice, "for when you get here, I will arrange my appointments to see you immediately."

"O. D." never forgot the courtesy he received at the Rockefeller headquarters.

"It was not I whom they were honoring by their graciousness," he said. "It was the powerful influence of the interreligious idea and the men who were supporting it. Harry and Raymond Fosdick, Bishop Brent, and especially Mr. Agar were with me in spirit at this meeting. Mr. Agar, then president of the National Arts Club, gave me space in his office for the American Association on Religion. He was always at my side. His secretary told me just after his death that he had a profound conviction in the rightness of the cause for which our Association stood. I feel very deeply that without him and others like him, the Rockefeller money could not have been procured. But it was procured despite train wrecks, despite my own physical handicaps, despite the fact that this was a new and experimental undertaking. I doubt whether there was ever a greater moment in my life than when I was able to report to the men at Iowa, 'Mr. Rockefeller will personally make $35,000 available to the School of Religion!' Divine guidance was an integral part of all that brought the venture this far along its way."

CHAPTER TWO

. . . *memo of a trustee*

NO MEN took a more intense interest in the development of the School of Religion than the two members of the Jewish faith, Rabbi Eugene Mannheimer and E. P. Adler. A bond of very deepest understanding existed between the Des Moines rabbi and the Davenport publisher. Adler was to become a towering figure in the School's history. His career was a Horatio Alger story, the story of a German immigrant's son who wanted to be a newspaper man and who started as a printer's devil in an Ottumwa, Iowa, office at a dollar a week. He was thirteen years of age when he took that job and had a common school education. He never stopped learning. Life was his university and books were his teachers. He never gave up analyzing the secrets of success and the traditions of the American way.

As a young man, during his upward climb, Adler's quest to find the right niche in life took him to Omaha, to Denver, and to other western cities. Homesick and disillusioned he always longed for Iowa. When he returned he found a staunch friend in James Powell of the Ottumwa *Courier* who prevailed upon Editor A. W. Lee to give "E. P." a chance as a cub reporter. Adler got the position at nine dollars a week, but one day found a note from Lee on his desk.

"Mr. Adler," said the editor, "I am much pleased with your work and feel that you deserve congratulations and commendation. Your pay will be $12.00 per week beginning Monday. If

you keep up your present effort and spare no opportunity to acquire information (by that I mean the information that comes from study and reading), you certainly have a future in newspaper work."

The note was prophetic to a degree unparalleled in midwestern journalism. The rise of E. P. Adler became a saga of the Iowa scene. From city editor of the Ottumwa *Courier* in 1895 to president of the Lee Syndicate Newspapers, his name became intimately associated with every substantial phase of progress and civic achievement. His work grew to national importance. His program was that of a man who, in order to accomplish all that he had set for himself, necessitated a working day that began at 6:45 A.M. and ran long into the night. "Work," he often said, "is the greatest fun of my life."

To the School of Religion he brought a greatness of spirit that fired the passion for service in Protestant, Catholic, and Jewish members of the Board. He brought with him the experience of a man who knew that institutionalized faith was the expression of believing people. They might not believe alike about the "way," but they stood together in their view of the distant goal. God was God of the true believer and could not be divided by denominational lines. A biographer made the observation that, "Davenport realized that E. P.'s conception of faith was broader than the Ark of the Covenant. In interfaith dinners in Davenport, E. P. was the spokesman for Tri-City Jewry. In 1939, he was called upon to aid Saint Ambrose, Davenport's great Catholic College, as chairman of the special gifts committee charged with raising $60,000 from non-Catholic friends toward a $400,000 goal. As the drive began, the head table was a tribute to the interfaith work that had reached full flower in Davenport. There, in a harmonious, friendly group, were former Mayor Alfred C. Mueller, Dr. Alfred S. Nickless, pastor of the First Presbyterian Church, the Right Reverend

Henry P. Rohlman, Bishop of Davenport, Cable G. Von Maur, who directed the main campaign among non-Catholics, and E. P. Adler who headed the special gifts solicitation. When E. P. was called upon to speak, he summed up his own creed when he said, 'I owe everything to the people of this community. I try to help any worthy cause, but even then I don't believe I'll ever be able to pay the debt.' "

Rabbi Mannheimer, who kept a log of School of Religion excursions into the uncharted waters of interfaith, found his correspondence with E. P. Adler growing from the start. The exchange of letters forms a vital part of the information which makes up the School of Religion story. It was E. P. Adler that Rabbi Eugene Mannheimer consulted whenever problems arose and it was to "Gene" that Adler wrote his impressions and views of how the School could serve its purpose most effectively.

Out of this correspondence and the record kept by Mannheimer comes the pulse-beat of the interim between the May 12, 1925, meeting and the time that the Rockefeller grant was secured.

"Months and months, and then some more months, went by after our first board meeting, without my having heard another word with regard to the School of Religion."

So writes the Rabbi and confesses, "I had begun to harbor the rather strong suspicion that the School was doomed to exist on paper only. And then on August 3, 1926, fifteen months after the first meeting, I received the following electrifying letter from Dean Kay:

> My dear Mr. Mannheimer:
>
> I am sure that you must have wondered from time to time what was happening with regard to our School of Religion, which was organized a year ago. I wish you to know that we are just as enthusiastic about the possibilities of this School as we ever were. You will recall that we

realized full well that in order to get a school such as this under way it would be necessary to raise certain funds, since state money cannot be used for this project. We have been busy during the year in an effort to secure sufficient money to enable us to employ a director, to equip his office, to provide him with a secretary, to provide travelling expenses for the director and members of the Board of Trustees to and from meetings, etc. I am delighted to be able to inform you that we have received the assurance from John D. Rockefeller, Jr., that he would contribute $12,500 for the first year, $12,500 for the second year and $10,000 for the third year.

We are now endeavoring to find the right person for director. When this person has been secured we hope that the Protestants, the Catholics, and the Jewish people will each furnish a high caliber man to teach in our School of Religion. The initial steps, as you can well understand, must be carefully safeguarded. The success of our School will depend upon securing the right personalities to be associated with it during its early years. . . .

We shall be anxious at all times to receive such suggestions as you may care to give.

Yours sincerely,
G. F. Kay

Mannheimer immediately conveyed the information to his friend Adler. Throughout the state, wherever a board member was notified, the reaction was the same as that which the Rabbi had expressed. Kay's letter was indeed "electrifying." Nothing like this had ever been attempted before. Nothing like it spoke so encouragingly of success. Nowhere in America had a grant ever been made for such an experiment in bringing religion into the heart of the student life.

But Kay was right. "The initial steps must be carefully safeguarded. The success of our School will depend upon securing the right personalities. . . ."

That, as far as Mannheimer was concerned, suddenly be-

came the crux of the matter. The memo he put into his School of Religion notes significantly expressed the hopes and caution of the members of the board. "The big and important question," he recorded, "is where we can find the man, of the caliber and of the spirit which are essential for the position of Director of the School of Religion."

. . . *explorer, colonizer*

We who are connected with the School of Religion will always consider it the most momentous question. We believe that the School's success or failure depends upon the qualifications of its administrative director. We know that the course the School has taken is the direct result of the ability of the man at the helm. We who have seen the School grow in influence, in quality and in leadership—we who have known only one administrative director, have often asked ourselves how this leader was secured, who he was, how he was trained for his position, how he thinks and feels and works in the realm of America's most significant achievement in religion in a state university. We learned the story from many sources. We who knew Dean Kay and recognized his thoroughgoing skill in every field from the study of geology to the study of man, knew that he, as president of the Board of Trustees, would search the country for what he called "the best man for our biggest job." Kay was a shrewd and canny judge of character. Jessup urged him to interview candidates wherever he found them. Intra-campus correspondence between the Dean and the President attest to the importance and magnitude of the assignment. Dean Kay always came back to one man.

We who knew Dean Seashore were confident that his endorsement of any candidate for the post would be the highest

credential of his worth. Seashore always came back to one man.

Had we been a Mannheimer or a Shannahan or a Cardle we, too, would have reviewed our respective fields and asked ourselves, "Is there anyone we know whom we could recommend?" And had we been a Fitzgerald or a Stewart, the first name which would have leaped into our mind would have been a name well-known, the obvious one: Foster.

Many thought of him. Recovering from his injuries, "O. D." was pleased to hear that he was not forgotten at Iowa. How could he tell the committee that he was not the man for the position? Stewart, who respected "O. D." highly, said it for him, "An explorer seldom desires to abandon discovery and settle down to found a colony, a new enterprise. Dr. O. D. Foster is an explorer in the spiritual possibilities of man in our world. He is a unique spirit, one that should be endowed to travel freely up and down the Americas bringing needed understanding and making religion more effective everywhere in the world."

To that statement, "O.D." murmured a fervent "Yes, yes." That was his life, the life of an explorer. That was the spirit which was to take the story of the School of Religion into twenty foreign countries, to translate its aims into foreign languages, to talk of its objectives to men of many cultures and creeds. Foster was the kind of man whose religious beliefs were so universal it was difficult to identify him with any one denomination. His was the sort of spirit that felt more shackled than protected by stated creeds. He was one who, by his own admission, felt that, "I can do more for the church outside the church than in." And in this thought he lived with distinction in the fellowship of faiths. But the truth of the matter was this: Foster refused to become the School's director because he knew someone who was better qualified for the

position than he himself. He always came back to one man and it was the same man to whom Dean Kay and Dean Seashore and President Jessup and many members of the board had decided to offer the position of first administrative director of the School of Religion at the State University of Iowa. As "O. D." had been the explorer, so, it was hoped, this man would be the colonizer. The name is one which has now become synonymous with the history of the School for a quarter of a century, and which stands for all that the School stands for and more, M. Willard Lampe.

CHAPTER THREE

. . . *March 14, 1927*

THE meeting of the Trustees at which Dr. Lampe accepted the appointment making him the Director of the School of Religion was held in the Board Room of Old Capitol. To those students who have come up for M.A. or Ph.D. degrees at the State University of Iowa, this first floor room is a formidable place. Its long, highly polished walnut table, the tall, old-fashioned windows, the lofty ceiling speak of austerity and relentless insistence upon the correctness of academic requirements. When the examining committee takes its place in the sturdy, leather-bottom chairs, the sense of officialdom deepens. The chairman opens the meeting with a résumé of the candidate's qualifications and achievements and character, and frequently digs into the past to see what kind of stock the student comes from. Then he presents his personal evaluation, stating whether or not he thinks the candidate is M.A. or Ph.D. caliber. The transcripts are passed around for critical investigation. The heavy pages of the dissertation are once more thumbed through. A discussion begins and suddenly, as if awaking for the first time to the fact that the candidate himself is in the room, the chief inquisitor clears his throat and addresses him as he sits at the far end of the table psychologically bound by two or more years of circumscribed study.

On the afternoon of March 14, 1927 Dean George F. Kay sat at the head of the table. At his right was Father W. F. Shannahan. At his left Rabbi Eugene Mannheimer. Down the

right were seated Dr. Cardle, Attorney William R. Hart, Pastor A. B. Leamer, Publisher E. P. Adler, Attorney Henry K. Peterson; down the left, Professor Percy Bordwell, Banker Thomas Farrell, Judge H. C. Ring, Druggist Emil L. Boerner.

This was not an examination for an advanced degree. Lampe had his; a Doctor of Philosophy from the University of Pennsylvania, a Doctor of Divinity from Knox College, undergraduate work at Knox and graduate study at Omaha Theological Seminary. There was no talk about a dissertation, although a few of the men had looked into the Lampe record closely enough to discover that his thesis had been titled "Limitations Upon the Power of the Hebrew Kings," that it had been completed in 1912 and adjudged a sound and scholarly piece of work. The thesis had been followed by numerous reports and monographs dealing with the subject of religion in tax-supported institutions, religion in education, and contemporary methods of religious work. The record showed that Lampe had served as secretary of the Christian Association, and Presbyterian university pastor at the University of Pennsylvania from 1912 to 1921, and that since 1921 he had been general director of the department of university work of the Board of Christian Education of the Presbyterian Church in the U. S. A.

Dean Kay reviewed the steps which had been taken since the last meeting of the Board. He wanted Dr. Lampe to know exactly where things stood. The School was an "idea"; it needed a director to make the idea grow to a reality.

The "examining committee" turned to Lampe as if to verify their preconceived estimate of his qualifications and to check once more on their chairman's report. Kay had insisted that this man had the training, not in any restricted sense, but in the wide field of theology, philosophy and human relations. He had the personality. Dean Kay's earlier report had

said, "Lampe looks like an athlete. He is medium in height, slender, forceful, and the grip of his hand is strong. He walks with a stride that made me pant to keep up with him. He likes mountain climbing and used to go in for track. All of this should go well with students. He knows people. He knows life. He was a sky pilot in a western mining camp for a while. His eyes are clear blue, honest, sharp but warm with a deep sense of humor. He is married, has a lovely wife and three fine girls aged fifteen, twelve and four. There is no question about his scholarship. He can hold his own with any man on our staff. He is a Hebrew scholar, an historian and a student of the arts. Naturally, all of these qualifications, while standing him in good stead, do not prove that he has the one additional talent we need, namely, the ability to work harmoniously with the many religious groups represented in the program of the School. For this I have my own judgment to depend upon. And I have the highest recommendation of Dr. Foster. Dr. Lampe is one of the Protestant representatives on Foster's American Association on Religion, and has been "O. D.'s" chief confidant ever since their first meeting at a religious conference ten years ago. We believe that Dr. Lampe has the broad understanding and religious statesmanship which this position demands. He is a Presbyterian, and represents one of the greatest names in the Presbyterian Church, U. S. A. There are more Lampes burning for Presbyterianism than any other family name in the denomination! I believe there are two brothers and four nephews who are ministers in the church and one brother is a missionary in Korea. Yes, he is a Presbyterian, but he is a member of the church universal which includes all those who seek honestly to serve God according to their highest resolves."

In the light of these credentials one of the board members

said with a smile, "It seems to me that we have not only to decide whether we want Dr. Lampe, but whether Dr. Lampe wants us."

"Well, gentlemen," Lampe replied, "since coming to Iowa City two days ago for this meeting, I have been investigating you with somewhat the same intensity that you have been looking into my record. My research has extended to the members of the Iowa City clergy. I found them all friendly and favorably inclined toward the idea of the School of Religion. We need their support fully as much as we do the complete cooperation of the university. I also talked to several laymen in the various denominations and discovered that the story of the School had already reached them. One man was so well-informed about the years of work that have gone into the growth of the idea that he said, 'It's been a good experiment this far even if it never goes any further!' If I did not believe it can go further I would not be here today. But since I believe it I am, of course, eager to see what we can work out together along the lines discussed with the executive committee."

The committee had talked in terms of a part-time arrangement whereby Lampe could continue his position in Chicago as Director of University Work of the Presbyterian Board. Salary had not been mentioned. Whether the Lampes were to live in Chicago or move to Iowa City was a factor to be considered. Where the administrative director would have his office, what his secretarial help would be, and how the teaching staff should be selected were items still on the agenda. Just now one question was paramount, would a man of Lampe's qualifications venture into a wholly new and precarious experiment at a time when vast opportunities in his own denomination were ready to be offered to him? Would he care to risk his standing as chairman of the University Committee of the Council of Church Boards of Education or his reputation as an

authority on religion in education by taking on an assignment which had not yet been proved workable anywhere in the nation?

Dean Kay had considered these questions many times. They sprang to his mind now as he sat with his committee and his candidate in the Board Room of Old Capitol. It was not a Ph.D. examination. Far from it. And concealing his misgivings beneath an air of complete confidence, he said, "If you do not mind, Dr. Lampe, we will ask you to leave the room while we confer among ourselves."

Secretary Fitzgerald accompanied Lampe to the door in a gesture which seemed to imply, "You have conducted many committee meetings yourself. You understand how these things are. I will call you in just a moment. It won't be long."

It wasn't long, but as Lampe stood at the corridor window, a lifetime of memories passed through his mind. He saw himself in the students who walked the campus. He saw his university pastorate. He saw his struggle to make a name and a position for himself in the denomination he so dearly loved. He looked across the university grounds to Clinton Street and asked himself whether this was where he really wanted to put down the roots of his life. Why was he interested in this "call?" Why had Foster said to him, "You are the one man. Don't turn this down." Foster was an enthusiast; everyone knew that. Foster had no strong denominational moorings.

Lampe asked himself why he was eager to begin this adventure in inter-religious education, and gave himself the answers, some of which he had already imparted to Dean Kay. For one thing, the teaching of religion was an essential with him. He believed that here at Iowa he could use his highest gifts. He had studied hard and trained long for just such a chance.

Secondly, his work had given him an enthusiasm for the

interfaith approach to man's understanding of man, and man's understanding of man was part of man's understanding of God. If religion was ever to win in the student life it would have to present a united front, inspire respect, stand for leadership, come to grips with problems it was now evading and make its power felt and its truths known.

Third, his knowledge of Iowa and his feeling for the people were two credentials which he could not easily dismiss. Through his close association with Robert L. Searles, director of the Presbyterian work at SUI, he had always found the State University of Iowa a loyal and gracious host. If a School of Religion could be made to work anywhere, Iowa was the place. Lampe's birthplace was Connecticut, but most of his life had been spent in the Middlewest. His father had founded Dundee Presbyterian Church in Omaha.

Fourth, Foster *was* an enthusiast and much of his enthusiasm had brushed off on M. Willard Lampe. Their offices were side-by-side in the Temple Building in Chicago. He agreed wholeheartedly with "O. D.'s" contention that theology, in order to be vital and serviceable, must be built not only upon the Bible and its interpretations but also upon the whole range of human knowledge and experience. That was why he was looking to the university. Science was constantly compelling the theologian to expand his conception of God, and the university stood as a challenge to men of religion who had the leadership to "make religion lead."

These were things he had weighed long before coming to Iowa City and this meeting. What about the hazards involved? What about the associate who had said to him, "Lampe, you are taking a long gamble going into a thing like this. You can have just about anything you want in the Presbyterian Church." Foster once told him, "Jessup is selling the School of Religion to the state, Kay is selling it to the University, and I am selling it

to the churches." Just now Lampe felt as if he were being called upon to resell it to all three! The clergy of Iowa City *had* been friendly. One of the first men to whom he had spoken was Father Shannahan. Lampe had asked him, "What do you think of this School of Religion idea?" The priest's answer was definite, "It will go." He had talked to Rabbi Mannheimer and to E. P. Adler. They were confident about the School's future. Dr. Cardle echoed the Catholic priest's opinion, "It will go." Foster had a better saying, "It will go if they get the right administrative director, and," he said, "you are the man."

The door opened. Fitzgerald said, "Come in, won't you, Dr. Lampe?"

The scene was the same. The Board Room. The committee. The chairman of the committee. The candidate. But as Lampe came into the room any similarity between this meeting and that of an academic examination had vanished. He felt it in the air of informality and the good-natured exchange of comments between these chosen leaders of Iowa's Catholic, Protestant and Jewish faiths. He caught an attitude of deep understanding and fellowship of spirit in the friendly but intensely earnest voice of Dean Kay who said,

"In offering you the position of administrative director of our School of Religion we pledge you our undivided support. To this we add our faith in the plans for this School, our faith in the rightness of the idea, and our faith in your ability to do this job. Inasmuch as we are fully aware that this is not an established department and that much pioneering still lies ahead, we want you to consider coming in with us on a three-fourths, one-fourth arrangement. We trust you will move here to our community and serve us three-fourths of the time, leaving one-fourth for you to direct your work in your Chicago office. We hope, of course, that at the end of the university year

we shall all know better what arrangements we may make for the years to come. For this first year we are ready to offer you a salary of six thousand dollars."

Lampe turned from Kay to meet the glances of men whom he felt he had already known a long time, men whom he trusted and who trusted him. He saw religious leaders and laymen, most of them men his own age, ready to embark with him upon a project which called for an investment of time and talent and money. He saw in them a symbol of the American ideal of unity despite differences. Foster had been the explorer, he would be the colonizer. Foster had helped in the creation of the idea, he would help in its development. Iowa, in the heart of the nation, would be a proving ground, the School of Religion a laboratory to test the ability of men of good faith to keep faith with themselves, their fellowmen and God. Brotherhood, a word, would here become a working formula. Surely it could be done with leaders like Mannheimer, Shannahan and Cardle, and with laymen like Adler, Farrell, and Kay. Where else would a School of Religion work if not here? How else could it be done, if not under such a plan as this?

His eyes met Dean Kay's. "When," asked Lampe, "do we start?"

CHAPTER FOUR

. . . *predictions*

THERE were those who said, "I'll give the School one semester and it will break up. Jews and Christians don't worship together, what makes you think they can ever teach together?"

"Well, they aren't really going to teach *together*. They're going to teach separately, the way I understand it. Each one will have its own courses."

"How can that ever work? The Catholic teacher will get all the Catholic students, the Protestant all the Protestants and the Jew all the Jews."

"I never thought about that."

Occasionally someone ventured an opinion. "Seems to me it would be a mighty good thing if one denomination could find out a little something about another denomination—in an academic way, mind you."

"The university used to turn out atheists. Now with this School of Religion a student is going to get so confused he won't know what to believe!"

"I wonder if any of those profs have ever heard of the separation of church and state. You can't teach courses in religion in a state-supported school."

"They aren't going to teach religion. They're just going to *explain* it."

"Well, there's some truth in that. Our preacher used to say 'religion's not taught, it's caught.'"

"They're getting around this church and state separation idea pretty slick. They aren't using tax money for their teachers. They're going to be supported by individuals and churches, the way I understand it."

"That I've got to see. You know as well as I do that nobody is going to contribute enough to pay for three teachers even if they *can* take it off their income tax. There just isn't that much interest in religion. Look at the hard time the churches are having. Always asking for money."

"Here's another thing, the Catholics give their kids all the education they need in their parochial schools. There aren't enough Jews to make up any good-sized classes. And the Protestants aren't interested."

"Well, now, I don't know about that. If I had a kid going to a university I'd sure want him to take some courses in religion. Religion never hurt anybody."

"Who's going to be the Protestant professor? Will he be a Methodist or a Baptist or a Lutheran or an Episcopalian or Congregationalist or what? I can see where this School could start a regular religious war."

"Don't worry, the Jews will be running things inside a year."

"Either that or the Catholics will be in control."

"You're both wrong. I predict it will turn out to be a strictly Protestant organization. Must be eighty or ninety percent Protestant students in the university the way it is."

Such were the prophecies of bystanders. There were also constructive opinions. Thoughtful churchmen offered suggestions about the teaching staff. Denominational leaders said they would consider the matter of help in financing the members of the teaching staff. The university's position was clarified in an article in the September, 1927, University *News Bulletin:*

"The new School of Religion represents a venture into new territory, sponsored by many university and religious leaders who have high hopes of its success. It is an unusual recognition of the important place which the study and practice of religion must hold in any adequate system of education.

"The problem of providing vital religious instruction in a state university is a complicated one, partly because of the American principle of the separation of church and state, and partly because of the divergencies in viewpoint and belief among the various religious groups. . . . The School of Religion has been created to function as a regular department in the College of Liberal Arts and will be under the direction of an incorporative Board of Trustees who represent the Catholics, the Jews, the Protestants and the University."

The *News Bulletin* told its alumni readers that there would be no attempt in this School to reduce religion to a common level. The aim would be 'to teach religion in its highest terms as conceived by each individual group." It reiterated what Foster had said long ago and what Lampe believed, that the rights of minorities would be as fully protected as the rights of majorities and that policies would be formed by common agreement. Confidently it affirmed that the university would now be offering courses in the scholarly study of religion based on good will and guaranteeing freedom to all.

. . . *the first teaching staff*

While spectators were moralizing upon what the School would achieve, the men behind the scenes were hard at work. Since the School of Religion was to open officially with the 1927–28 university year, it was necessary to have courses, teachers and the money to pay them almost immediately after the

March 14th meeting. This meant stepping out on the faith that the courses could be defined satisfactorily, that qualified men in Jewish, Protestant and Catholic areas could be found, and that Iowans and Iowa churches would raise the necessary funds to persuade the teachers that their positions would be reasonably secure. One factor was contingent upon the other. Courses could hardly be announced before the professors to teach them had been secured. Candidates for the positions could not be secured until the money was in the till. Money was the great need.

Lampe's experience at raising funds was limited. He also had other assignments which were not easy. Bringing his family to Iowa, commuting back and forth to his Chicago office, holding down two jobs, and having as his university headquarters a desk in a corner of Dean Kay's room in the Liberal Arts Building were humble and strenuous beginnings in the great adventure.

We who are often asked, "When did the School of Religion begin? How did it start? Who is responsible for it?" have difficulty in pin-pointing the events and the personalities. It began with Jessup, with Kay, with the men of the religious committee. It began with O. D. Foster, with the American Association on Religion, with Dowling and Agar and Brent. It began with meetings and conferences and correspondence, with dreams and destinies. But as we come to this part of the School's story, we feel that the School of Religion at the State University of Iowa began with the people. It began with Lampe, the administrative director, bringing the program to the people of the state as a whole, and with religious leaders like Cardle, Shannahan and Mannheimer bringing it to their respective constituencies.

"I learned a great deal about faith in the School and dogged persistence from Rabbi Mannheimer," Lampe said. "I

remember going with him one time to speak to a Jewish businessman in an Iowa town. Mannheimer told the story of the School in glowing terms. He said, 'We need help. We need money. I think you ought to support this.' The man said that even five dollars would be a burden at the present time. The Rabbi said, 'Give us five dollars. We need it. Every five dollars helps.' The man refused. I probably would have left, but not so with Mannheimer. He just stood there stuffing his pipe and lighting and relighting it, telling the story of how faiths can work together, and bringing in the glory of the American way that permits an experiment such as this. Only he did not call it an experiment. To him it was a going concern. 'Give us the five dollars. We need it,' was the theme that wove in and out of his narrative. Finally the man said, 'I know when I'm licked. Here's the five dollars. Good luck to you!' "

Lampe learned how to raise money. He met state superintendents and state directors of Protestant groups. He persuaded them to consider putting support for the School into their budget. He received the promise of the superintendent of Congregationalism to raise a thousand dollars. He went to his own denominational headquarters and presented the advantages of the School so convincingly that Presbyterianism made a substantial contribution and during the depression paid one-half of the salary of the Protestant professor. He got large donations where he could and small ones where he had to. One day in Des Moines he had a conference with the president of a hosiery factory. Across the businesslike desk in the sumptuously furnished office, he made his plea. The president listened and nodded agreement. It was a great idea, a magnificent plan, unique, marvelous. So said the hosiery manufacturer. He then pulled his billfold from his pocket and gave Lampe a dollar.

Single dollars and fives and checks for any amount were welcome. They were the life-blood of the experiment. Money and pledges went into the coffer, kept the idea alive, started the wheels turning, showed that the way ahead would be hard but sure, rugged but not impossible.

All of this was Lampe's assurance that he could now approach a qualified teacher in each group and offer him a position as "first teacher in America's first inter-religious School of Religion at a state university."

To have deep convictions and still be generous in understanding one's fellowman was the desideratum in the quest for instructors. Far from being a contradiction, it was considered by Lampe and the trustees as the highest kind of spiritual culture. It combined Stewart's plea for "loyalty" with Fitzgerald's views on "service" and Starbuck's insistence upon "experience." It brought together the ideological threads which had been woven into the fabric of the School. It was the philosophy which Lampe was determined to inject into his program and the quality which he quietly demonstrated and vigorously defended. An increasingly popular phrase defined it, "We expect and respect differences."

Where in America would one find three men academically acceptable to the university, denominationally respected by their communion, and sufficiently adventurous to pioneer in the new region of good will and confidence among organized religious groups?

In the procurement of a Jewish professor, Lampe put the utmost confidence in the judgment of Mannheimer and Adler. Among leads which he painstakingly pursued was one which brought him into conference with Dr. Julian Morgenstern, president of the Hebrew Union College, Cincinnati, who had made the study of the relation of religion to education a major assignment. An ardent endorser of the work of the American Association on Religion, Dr. Morgenstern once said:

"It is my conviction that religion is a basic and indispensable sanction in human morals and in attendant character development. It is likewise my firm belief that while our Constitution and the historic ideology of the American nation forbid absolutely the union of church and state, i.e., the linking of the functions of government with denominationalism in any form, with the inevitable resultant of religious discriminations, they do not at all and never were intended to forbid the proper and constructive co-ordination of the daily life of the American nation and people. Our present higher education, non-religious, or even irreligious or openly anti-religious, as beyond doubt it is so largely, cannot perform this duty adequately. For this end education and religion, the two strong impelling forces in social upbuilding and human welfare and progress, must be joined in common endeavor."

This was no isolated statement. Morgenstern had long shown an enthusiastic willingness to co-operate with any individual or group through which a nation-wide philosophy of brotherhood could be developed and expressed. He saw the School of Religion as a great step toward this attainment. Other Jewish leaders, particularly Dr. Cyrus Adler, president of the Jewish Theological Seminary in New York, were consulted and out of the discussions emerged the name of a man who was enthusiastically endorsed, Professor Maurice H. Farbridge.

He was a graduate of Victoria University, Manchester, England, and had received his M.A. degree there. He had also held several fellowships at Victoria and had been associate professor of Semitic Studies there for five years. He was a fluent speaker, a vital personality, and the author of several notable books including *Studies in Bible Symbolism* and *Judaism and the Modern Mind*. Would he take the position? Yes. He believed in the spirit of the school.

Much the same pattern and procedure were followed in the procurement of the Catholic instructor. Father Shannahan,

whose enthusiasm for the School was always reflected in action, consulted with Bishop Rohlman, and the Bishop nominated Professor Henry G. Takkenberg of St. Ambrose College in Davenport. Highly trained, holding an M.A. from Harvard, and an S.T.D. degree from Rome, he was a noted contributor to ecclesiastical journals. The School of Religion appealed to him because of its experimental features and its chance to test Catholicism in a new setting. He accepted the position in a realistic spirit, dividing his time between Ambrose College and SUI until it was sure that the "thing would go."

Who knew whether it would go? Even Protestantism had its doubts. Who could be sure that any one professor could satisfy all of the Protestant interests or be "all things to all men." After a country-wide search, the position was offered to a tested young scholar and teacher, Charles A. Hawley. He held his Ph.D. degree from Columbia University and for several years had been a professor in the YMCA College of Springfield, Massachusetts. His special field was religious history, his special interest Biblical archeology, his contributions to scholarship several books, *The Teaching of the Prophets* and *The Teaching of Old Testament History,* and considerable work in the intertestamental period.

Hawley was a Presbyterian, ordained in the Presbyterian Church in the U. S. A. He may or may not have known that in the quest for a man to represent Protestantism on the staff of the School, Lampe had his most delicate task. The director had interviewed many candidates. Since Methodism was so strongly represented among the students it was first considered feasible to call a Methodist teacher. A number were suggested and of them Lampe had been impressed with Dr. Edwin E. Voigt, of Garrett Biblical Institute. A Methodist Bishop was also impressed, but in a different way. He said, "Dr. Voigt is a good man and it may be that you need him. I need him,

too. And don't you think, Dr. Lampe, that the position of Protestant professor in a School of Religion at a state university is just a bit insecure?"

If Lampe thought so he never let it be known when, in the summer of 1927, he met for the first time the three men who were to be the co-ordinators of his interfaith venture. He introduced them one to the other. The vision he held had to be transmitted to them. His confidence must become their own. There were basic ideals he had to get across to them. For one thing, it was not the School's intention to convert the student or to evangelize the student or even to change the student. Stewart had insisted on that to a point of vehemence. Starbuck once said, "I think the School of Religion should set the freshman right." Stewart retorted, "Set him right according to whose idea?"

The School was not a theological seminary. It was not three denominational schools in one. It was not a proving ground for the rightness of one faith over another or the superiority of one group over the next. The School of Religion in its finest and highest sense was a department in the university where the doors of understanding were opened so that each student could bring into his life a deepening of the faith which was right and true for him. This was the ideal and the School of Religion's first teaching staff believed in it as they started together in the creative fellowship of an experiment hitherto untried.

. . . *the courses*

We who have seen many registrations at the beginning of university semesters but who did not see the first, were interested in the comments of those who remembered that special

event in 1927. In that year, during a sweltering September, the desks were set up in newly built Memorial Union on the east bank of Iowa River. The usual placards were tacked on laths and propped up over desks and tables: Chemistry, Commerce, Engineering, Law, Physics—sixty of them. This time Religion was prominent among them.

As representatives of the School of Religion, we have conferred with many students at such a time. We have heard their questions. We have asked them our own? Why do you want to take this course? What is your major? May we see your registration card? We have often explained our courses and, on occasion, have had to say, "Sorry, but that course is filled." We have seen classes with fifty students, a hundred, two hundred, three hundred.

It was different in 1927. Religion. "What's *Religion* doing in a state university?" "Hey, fellows, pipe that sign over there. *Religion!" "Religion?* That looks interesting. Wonder what brand?" "*Religion.* Guess it would please Mom and Dad if I took some of that. That is, if anybody else is taking it."

Ninety-six "took it." Ninety-six out of a College of Liberal Arts registration of three thousand twenty-nine. Ninety-six took courses because of Mom and Dad, because they were inquisitive, because they needed the credit, because they felt the training would add to their educational and cultural growth. But almost without exception those who registered for the first time in America's first inter-religious School of Religion were "sold" on the idea by three instructors and an administrative director. And in selling the idea to the students it was also necessary to sell it to many members of the university faculty.

There was the faculty member who, when Lampe asked for permission to present a freshman course in religion, averred, "The time to study religion is when one is a senior." There

was the instructor who said, "Anyone who tries to teach religion is obviously insincere." There was no concealment of the fact that a common attitude of many who took note of the placard *Religion* was one of skepticism.

But once in a while a grey-haired figure walked with youthful step among the registration desks. Always when he came to where Lampe and his three professors sat he had the same encouraging words, "It looks fine. It will work!" Dean Kay was a man of unbounded faith. So were Fitzgerald, Stewart, Ensign, Starbuck and others. So was the Catholic professor, Takkenberg, patiently explaining his courses, telling the students who inquired about *Christian Ethics* that it was "an investigation of the causes of human acts. The formulation of the general laws that govern their production and determine their moral status. The application of these laws to the various circumstances of individual and social life. A two hour course meeting Tuesdays and Thursdays at nine."

And the Jewish professor, Farbridge, offering four courses, was ready at all times to interpret for student or inquiring faculty member the nature and purpose of his Old Testament History. "This is an attempt to define the history of ancient Israel in the light put upon it by Assyriology and modern scientific investigation." And why would not Protestant and Catholic students alike be interested in his interpretation of "The Prophets," a course dealing with the main characteristics of Old Testament personalities? He was prepared to interpret their lives and teaching in relation to the problems of the modern world. And for those who had no knowledge of Hebrew, he was offering a beginners' course in Hebrew language. Hours to be arranged.

For graduates, preferably those who were majoring in Religion, Farbridge had worked out a two hour course in *Comparative Religion*. Its purpose was a study of world religions

with special attention to the anthropological and psychological aspects of the major faiths. "A study of such things as taboo, sacrifice, magic, divination and the significance of the shedding of blood. . . ."

Protestant Professor Hawley had carefully worked out his four courses to appeal to the wide range of Protestant belief. For graduates he offered the *History of Religion.* For undergraduates and graduates, a *Biblical Seminar.* This course was intended for students of high standing who planned to do advanced work in Biblical literature. He invited student teachers and the clergy of Iowa City and vicinity to register. Confidence persuaded him to plan the Seminar with a long range view covering three years of intensive study.

His course in *The Life and Teachings of Jesus* came as close to an approximation of a beginners' course as he could make it. It was a study of the Gospels to determine the teachings of Jesus in their historical setting. "An effort will be made in this two hour course to reconstruct the life of Jesus as it was actually lived in His Palestinian environment." Hawley was to discover that his course in *The Growth of the Christian Religion* rated high in the School of Religion curriculum. It was concerned with the Acts of the Apostles and the Epistles of Paul and their place in the early development of Christianity. The class was scheduled to meet on Tuesday and Thursday mornings and promised to "consider the practical application of Christian ideals to problems confronting the early Christians as well as shedding light upon the need for application of these ideals in modern life."

These were the first courses. Catholic, Protestant and Jew were prepared to "teach together." The School of Religion had officially begun.

Students were directed to meet in classrooms adjoining the offices of the School of Religion's staff on the first floor of

MacBride Hall. Room numbers were 107, 108 and 109. To those familiar with the surroundings it was no surprise to be greeted by a wall case full of stuffed birds as one approached Room 107. This case and its contents, as well as similar ones throughout the building, were the property of Natural Science and completely in keeping with its work and aims. But one day a professor with a tart sense of humor observed that in the most conspicuous case was a *rara avis,* proudly displayed where every student and visitor to the School of Religion could not help but see it.

"Is this," he mused, "a symbol of what we may expect of this new department of religion?"

He was referring to the Dodo, a large, uncertain sort of bird, now extinct, but which, when it had its day, had never been able to use its wings for flight.

CHAPTER FIVE

. . . *reflections*

THE going was never easy, but the goals were always great. The members of the Board of Trustees had no illusions about an easy success. The minutes of their meetings have a recurrent phrase, "There was considerable discussion of how the School should be financed after the expiration of Mr. Rockefeller's gift." Their private conversations were marked by a question equally important, "Can we expect Lampe to stay with us in a venture that continues to be unpredictable?" For the School of Religion was by no means instantly accepted as a workable pattern for incorporating religion in a state university. Though the "Iowa Plan" had outdistanced the attempts at Michigan, Ohio, Illinois, and though it was looked upon as a sound approach, it was always referred to as an experiment.

But Lampe never let the experimental quality crowd out his confidence in the idea of the School or his faith in his men. "His men" were the members of his staff, three spearheads of influence co-ordinating three great faiths through a central agency, teaching courses which commanded respect, working together with a minimum of prejudice and an unprecedented degree of understanding. "His men" were also key figures in the administration who were continually standing at his right hand. His men were the members of his Board of Trustees and their spirit of loyalty and hard work challenged him to give his best to the job.

These board members represented a force and a power in the

state. They were elements of strength in their denominations and together they constituted an inter-religious family uniquely qualified to work together. They were honest in their opinions and frank in their views. In an open discussion of the relative merit of the curricular and extracurricular program, Rabbi Mannheimer was not hesitant to state that, "As I travel up and down and around Iowa collecting funds for the support of our Jewish work of the School, I find that the men and women whom I contact in this connection are far, far more interested in the fact that we have a man on the campus who looks after the welfare of the Jewish boys and girls than they are in the fact that that same man is our Jewish representative on the faculty of the School of Religion."

Thomas Farrell, whose steady hand quietly gave direction to many a complex problem, and whose judgment became increasingly valued by Lampe, was, in his way, as individualistic as Mannheimer. One of Iowa's most devoted Catholic laymen, Farrell saw issues clearly, steadily and spoke his mind only after he had carefully weighed the relative merits of each issue. "It seems to me," he said good-naturedly of the early meetings of electors and members of the board, "that the three groups did everything they possibly could to avoid antagonism. But it also seems to me that Protestants always displayed a distinct desire not to let any group get ahead of them!"

Farrell once made the statement, "I believe in the School of Religion because the idea is right. I hope that ultimately the same idea can be worked out in secondary schools."

Farrell's word was uniformly a good word. He spoke as a university graduate, as a trustee of Saint Patrick's Catholic Church, as a prominent Iowa businessman, and as one who, after following the development of the School from its beginning, frequently said, "I am sold on the plan, I am sold on 'O.D.' and I am sold on Lampe."

Lampe had his men, Jewish, Catholic, Protestant. The first school year convinced him that their interest would continue and their loyalty would stand. Problems of policy welded them together in a common bond. The opening year of the School of Religion created no headlines, but in the unwritten chapters of each man's experience the consciousness of a new era in interfaith relations was being born. The going might never be easy, but the goals were always great.

. . . *meeting of the tens*

Meanwhile, Lampe continued his "one-quarter time" assignment as general director of the department of university work with the Board of Christian Education of the Presbyterian Church. He was also chairman of the University Committee of the Council of Church Boards of Education and in this role kept in close touch with "O. D." and with all men who were active in the field of religion in higher education. His strategic position was unique. He was administrative director of the country's most ambitious School of Religion undertaking. He knew personally every important figure active in similar experiments across the nation. His counsel as one of Presbyterianism's educators was constantly being sought. He was a key figure among the participating church boards and an outstanding leader in the Conferences of Church Workers in Universities. As a Protestant representative for the American Association on Religion he enjoyed the confidence of Catholic, Jewish and Protestant leaders, and as O. D. Foster's closest friend he was always in touch with the achievements of interfaith co-operation everywhere in the United States.

A record of the meetings of the University Committee of the Council of Church Boards of Education clearly indicates

that conferences in Chicago and New York centered around the pledge of Lampe and Foster to bring the highest inter-denominational character into the growing interfaith ideal. The minutes of a May 13, 1927, meeting are expressive:

"Dr. Lampe reported on the progress being made at the Iowa School of Religion much to the satisfaction of all."

"Dr. Foster reported on his trip to the Pacific Coast Universities."

"Voted to send Dr. Foster as a delegate to the summer Conferences."

"Voted that Dr. Lampe, Miss Greenough and Dr. Foster be appointed a special committee to study and report what steps should be taken in response to the request from the community of the Iowa State Teacher's College for help in organizing and promoting an interdenominational church on the campus."

"Voted that Dr. Foster be authorized to survey the situation at Gunnison and Boulder, Colorado, and report at the next meeting."

The most striking evidence of the close relationship that existed between Lampe and religion in education was supplied by an event on January 2 and 3, 1928. Foster, who with the support of Dr. Joseph C. Todd, dean of a newly created School of Religion at Bloomington, Indiana, instigated this history-making occasion and referred to it affectionately as the "Meeting of the Tens." The sponsoring organization was the American Association on Religion. The place, Iowa City, Iowa. The personnel, ten leaders of the Association's four parties: Catholic, Jew, Protestant, and Educational representatives. The object, "An Adventure in Understanding and the Demonstration of Interfaith Co-operation as Expressed in the School of Religion at the University of Iowa."

Invitations went out to the delegates in the fall of 1927 and most of them kept the January dates clear for what "O. D."

predicted would be "the most significant conference ever held in America in the interest of religion in higher education."

The School of Religion played host to this ambitious conclave and shared the complete facilities of the department with the conferees.

Of the ten Catholics who received invitations, nine attended. They were a highly influential group and spoke well for the active participation which the Roman Catholic Church was taking in state university work. From the University of Illinois came Father William J. Bergen. From Newman Hall at the University of Texas, Father William Blakeslee; Father A. L. Campbell of Iowa State College, Ames; Father John A. O'Brien, University of Illinois; Father H. C. Hengell, University of Wisconsin; Father J. Elliott Ross, Newman Hall, Columbia University; Professor H. G. Takkenberg of the School of Religion.

Jewish representatives were Rabbi Jacob Kohn, New York City; Rabbi Solomon Landman, Hillel Foundation, University of Wisconsin; Rabbi Lee Levinger, Hillel Foundation, Ohio State University; Rabbi Hyman R. Rabinowitz, Sioux City, Iowa; Rabbi Jacob Singer of Temple Mizpah, Chicago; Rabbi Eugene Mannheimer and Professor Maurice W. Farbridge representing the School of Religion.

Protestantism sent a Presbyterian, the Reverend J. Leslie French, West Virginia University; a Methodist, the Reverend E. W. Blakeman, University of California at Berkley; a Lutheran, Pastor W. S. Dysinger, Iowa City; an Episcopal rector, the Reverend Henry Lewis, University of Michigan; two educators of the Disciples of Christ denomination, Dean Joseph C. Todd, Bloomington, Illinois, and Dean G. D. Edwards of Columbia, Missouri; a Congregationalist, the Reverend R. J. Locke, University of Illinois; and a Baptist, the Reverend E. J. Smith of Iowa City.

For the university group, Michigan State College sent Professor Bennett Weaver; the University of Kansas, Professor Paul B. Lawson; Iowa State College, Dr. R. M. Hughes; the State University of Iowa brought three important figures into the program, President Walter A. Jessup, Dean George F. Kay and Director R. H. Fitzgerald; the School of Religion joined the university delegation with the presence of Professor Charles A. Hawley and Administrative Director M. Willard Lampe.

Dr. Vernon S. Phillips of the W. C. Thompson Foundation at Ohio State University and Dr. O. D. Foster announced themselves as "interdenominational delegates" cutting across denominational lines to symbolize with the "official meeting of the tens" the similarity of problems and achievements "geographically, institutionally, religiously and educationally."

This "parliament of religions" drew attention to the fact that the School of Religion was a going concern, warranting the attendance of men who had "first hand information, the intellectual equipment, the frankness and open-mindedness essential in seeking ways and means whereby all could better serve the students of all faiths."

Rarely had any conference crowded more activity into two days. With addresses of welcome by President Jessup and Dean Kay, with the churches of the city and university officials and civic leaders standing by for tours of the university grounds and the community, the delegates entered their conferences with the feeling that these opening days of a new year were harbingers of a new period in good will. Neither tours nor banquets took them off the main course of their conference. They had met to discover what the real situation of interfaith emphasis entailed. They wanted to find out how varying points of view could be given a fair and open field. And they wanted to see for themselves how religion was being taught at SUI.

In two days they laid down a pattern for anyone who ever

hoped to make the most of conference time. Lampe and "O. D." had the schedule worked out to stop-watch precision. Discussions were consistently practical and meaningful, and complete equality was the basic aim.

What was achieved? An "Institute on Contributions of the Conference" under the leadership of Father J. Elliott Ross submitted to Lampe and Foster the following report, unanimously approved by the "meeting of the tens":

1. We stand squarely for the fundamental American principles of freedom of worship and separation of Church and State.

2. We recognize the need of religion in higher education as a factor in character building and for the sake of academic completeness, and we therefore seek workable methods by which students in tax-supported colleges may get this religious element.

3. We believe it to be possible for Catholics, Protestants and Jews to work together in this common cause.

4. This co-operation does not imply any compromise of essentials for any group; on the contrary, it implies for every co-operating agency the same privileges each agency cherishes for itself.

5. We commend the School of Religion of the State University of Iowa as a splendid embodiment of the ideal of complete co-operation between the University and the Churches in the teaching of religion.

6. We recognize that, in addition to the very valuable curricular instruction for credit, there are other fields, such as religious worship, a forum for the discussion of religious problems, personal interviews and religious advisers, and the whole social and moral life of the students which should be industriously cultivated and, wherever possible, in a co-operative way.

7. We endorse the principles of the American Association on Religion.

8. We favor a joint commission of the administrative officers of State Universities and of the American Association on Religion.

9. We commend the World Federation of Education Associations for appointing a commission on moral, character and religious education.

10. We express our thanks to the University of Iowa for its hospitality and help in this conference and to the American Association on Religion for initiating it; and we welcome the calling of another conference during the next Christmas holidays.

11. We feel so much encouraged by the spirit of this meeting that we hope all who attended this conference will go home with the determination to spread the idea of co-operation in their local communities.

12. We endorse the sending of the following telegrams to Bishop Brent and to Mrs. Benjamin M. Frankel:

Bishop Charles H. Brent
Johns Hopkins Hospital,
Baltimore, Maryland

The Catholic, Jewish, Protestant group meeting in Iowa City under the auspices of the AAonR unite in earnest prayer and hope that you may be speedily restored to your accustomed activity in our councils and in world leadership. Our sessions have been a full justification of your faith in religious co-operation.

Mrs. Benjamin M. Frankel
% Hillel Foundation,
Champaign, Illinois

The Conference of Jewish, Catholic and Protestant religious workers in non-sectarian institutions of higher learn-

ing meeting in Iowa City extends to you our sympathy and expresses our sense of loss in the leadership of Rabbi Frankel.

So the conference ended. A farewell dinner carried the "Adventure in Understanding" to a high degree of hope as representatives of each group spoke on the subject, "Forward In Fellowship." O. D. Foster closed the meeting with final greetings from the American Association on Religion and Dr. Lampe dismissed the Conference with prayer.

That evening the administrative director of Iowa's School of Religion felt that his experiment had come a long way. He was ready to report to his Board of Trustees that the underlying purposes, motives and ideals in which they unitedly believed had received a measure of approval from those who knew the field. The meeting of the tens had brought to the School the prestige of other universities and colleges, and taken from it some of the faith which had helped to build it. The School was growing in spirit and its director was growing in a knowledge of its greater task.

. . . *local color*

Near the end of the first semester of the 1928–29 university year, Dr. Lampe announced the resignation of Professor Takkenberg. This Catholic teacher had been in poor health for some time and this was the major factor in his decision. He also informed the Board of Trustees that because of the small enrollment of Catholic students in the university, he felt he should devote more time to his teaching at St. Ambrose College in Davenport.

The announcement of this resignation came as an unpleasant surprise to Catholic and non-Catholic members alike.

Board member William R. Hart, Catholic layman and Iowa City attorney, who had drawn up the original articles of incorporation for the School, asked whether Takkenberg could not be persuaded to reconsider. Lampe had gone over the situation thoroughly and reported that Takkenberg's reasons were clear and his withdrawal understandable. Jewish and Protestant members wanted to know whether there had been any misunderstanding among the members of the staff and if there were any other reasons than those stated in the official note of resignation. There were none so far as Lampe knew.

In reply to Dean Kay's question what proposal might be made, Lampe replied, "We must expect these situations. There is never any assurance that any teacher will stay for all time in a department of religion or in any other department, but I have very heartening news from Bishop Rohlman with whom I have been in conference. He has requested the Paulist Fathers to furnish a full-time teacher for the School of Religion and he tells me that the Paulists are giving this matter their serious attention."

"That is fine," said Hart, "but what about a teacher for the coming semester?"

"I should like to recommend the appointment of an ad interim Catholic professor," Lampe went on, "one of the best in the field and one who has already made invaluable contributions to us and our work. Mr. Chairman, I refer to Monsignor Shannahan of St. Patrick's Church."

The members of the Board turned to the priest. He had endeared himself to their hearts through his loyalty to their cause even as he had won the Iowa community through his long years of service. Catholic and non-Catholic respected him and considered him one of Iowa's most beloved clerics.

"A professor?" he smiled. "At sixty-two? Well, I will do what I can—the Bishop willing!"

Bishop Rohlman consented. And while Monsignor Shannahan kept Catholic interest alive in the School, the Bishop backed up his promise to get a teacher from the Paulist Fathers. He suggested as the man for the post a priest whom Lampe was more than grateful to receive as a member of his staff. It was the Reverend J. Elliott Ross S.C.P., who had already impressed Iowans with his scholarship during his campus visit as a delegate to the "meeting of the tens." He held degrees from four universities and had extended experience in university work. He had spent nine years as chaplain to Catholic students at the University of Texas, was a faculty member at Catholic University of America and had been honored with the D.D. degree by the Papal University of Rome. He came to the School of Religion from Columbia University to give affirmation to the persistent question, "Can and will Catholicism continue to play its part in an inter-religious educational movement?"

At the end of the same year during which Professor Takkenberg had resigned, Jewish professor Farbridge also tendered his resignation. Farbridge, more interested in classroom work than in serving the Jewish students on campus, was not overly disturbed by the lack of young people of his faith at SUI in 1929. His resignation was largely inspired by an academic unrest and a longing to "get back east." Many looked upon Farbridge as a "strange genius, a scholar fuming at the world out of his ivory tower." Others resented what they considered his impatience with those who could not grasp ideas as readily as his own fertile brain presented them. But those who believed that every professor ought to be known by his idiosyncrasies applauded him. Once, when Lampe circulated a questionnaire among students and faculty asking for suggestions on how to make the School of Religion more effective, he received one enthusiastic response: "Close up the School, but keep Farbridge for atmosphere!"

In announcing Farbridge's resignation to the Board, Lampe once more confidently stated that a qualified replacement would be found before the fall semester began. He consulted with the Jewish members of the Board and in mid-summer a recommendation came from Dr. Louis Mann, important in the work of B'nai B'rith Hillel Foundations and rabbi of Chicago's Sinai Temple. As far as he was concerned there was but one man for the job: Dr. Moses Jung, who for the past five years had distinguished himself in Hillel work at the University of Illinois.

Rabbi Mann's recommendation, together with Jung's brilliant scholarship, were enough to convince Lampe, the trustees and the university administration that here was a man to give dignity and vital substance to Jewish leadership on the campus. Jung was an excellent teacher and a devout religionist. An intense personality and a vital interest in people gave the impression that he had a wide and sympathetic *Weltanschauung*. "The right man for the job" was the phrase that welcomed him as he began an ambitious teaching program in the fall semester of 1929, and he announced four attractive courses:

The Religion of the Old Testament. An outline of the religion of the Hebrews, showing the development of their idea of God and of their ethical conceptions; the message of the Hebrew prophets; the influence exerted by the different Semitic peoples by whom the Hebrews were surrounded; the light thrown by archaeology and present criticism on the main elements of the religion of Israel.

Hebrew Language. The class will start with the elements of Hebrew grammar and then continue with selected passages from the Bible.

Religious Interpretations of Life. This course will be based upon the teaching of selected Biblical and post-Biblical writers and will provide a broad introduction to the representative masterpieces in both prose and poetry of Jewish literature during the past 2500 years.

Seminar in Old Testament. An intensive course primarily for graduate students and majors in religion.

In 1929, with no thought of being unrealistic about the effect of an impending economic crisis upon the future support for religious work at Iowa, Director Lampe felt that at last the School was an organization in fact as well as in name. It was being recognized by the university as capable and qualified, had earned the increased appreciation and devotion of its Board of Trustees, and was beginning to find itself in closer co-ordination with the religious life on the campus and in the community.

Best of all, Lampe now had three men who showed every indication of making the 1929–30 year the period in which the School of Religion would come of age. Encouraged and confident, he decided to give his full time to this work though it meant severing many cherished connections with his departmental activities in the Presbyterian Church in the U. S. A. He cast his lot with what someone called "an orphan experiment and an unrealizeable ideal." He looked forward with faith, a faith that was making itself felt wherever religion in education was being discussed. Deep in his heart he believed that even though the School itself might eventually prove unworkable, its philosophy would ever remain an inherent part of our cultural pattern.

CHAPTER SIX

. . . *clouds*

AFTER years of service as chairman of the Board of Trustees, Dean Kay observed, "One great cloud constantly hangs over the School of Religion. Money."

He meant the lack of it. He meant that the three years of Rockefeller aid were running out. With the end of the original stipend in sight, Kay had no plan for raising the necessary amount for the administrative and teaching needs. Did Lampe have any idea?

Lampe usually had ideas—and good ones. They were now especially valuable, for the strong support and counsel of E. P. Adler had become a potent force in the development of the School. Besides giving of his time and means, Adler was bringing his wide influence to bear upon the major problem, the cloud: money.

Adler was chairman of a newly organized Finance Committee appointed by Kay, consisting of Monsignor Shannahan, Fitzgerald, Ring, and a newly elected member of the Board of Trustees, J. F. Rall of Cedar Rapids. Lampe, who sat in with this committee, assisted in the development of a plan which was sponsored largely by Adler. It appealed in simple and straightforward terms to John D. Rockefeller, Jr., to continue his support of the School.

Extensive preparation went into this undertaking. Director Lampe and publisher Adler held a number of conferences with representatives of the Rockefeller interests. Telegrams and let-

ters brought the issue directly to the personal attention of Mr. Rockefeller and laid before him the argument that the School's achievements had extended themselves far beyond the original plan and that it was now in its most strategic position for service to students and to the three co-operating faiths.

This was no overstatement. Early in 1929 a petition had been sent to President Jessup by religious workers in and adjacent to the university, requesting the appointment of a committee "for studying the moral, religious and spiritual needs of the university and suggesting the best available means for the development of character therein."

The issue came around to the School of Religion as a major project. Lampe was appointed chairman of a committee whose character closely resembled a pocket-size edition of the American Association on Religion. It included prominent members of the faculty, Stewart, Fitzgerald, Herbert Martin, Frances L. Zuill; Protestant ministers and laymen, Reverend Arthur L. Weatherly, Charles B. Nutting, Reverend Charles G. Fort, Harry Terrell, Ruth Bowden, Reverend Ira J. Houston, Thomas G. Cox; Catholic representatives, Monsignor Shannahan, C. W. Hart, Katherine Talbot Hodge; Jewish leaders, M. H. Farbridge, John D. Falvey, Sara Shulman, Ruth Eikenberry and James L. Kezer.

The report of this committee, submitted after an extended study and a clear-cut definition of areas of interest, recommended the need for special operative facilities as part of the School of Religion. It was believed that the thorough-going proposals coming out of the committee's work would impress Mr. Rockefeller fully as much as they had impressed President Jessup when he reviewed the report. The entire plan was based on "utilizing the School of Religion as the representative religious organization at the University" and on "the appointment of a sub-committee of the School's Board of Trustees on which

the University, the student religious organizations, and the churches of the community will be represented." This subcommittee, united closely and completely with the School of Religion, would provide for "a continuous and intensive study of the moral, religious and spiritual needs of the University and of the best means for the development of character therein. It would seek the most effective co-operation of all the existing and potential forces in and around the University in order to utilize them in achieving the objectives in view."

This pronouncement foresaw the School of Religion as the liaison unit and co-ordinator between churches and students. It was giving the School a new and, in a way, its biggest assignment, and it might well require the addition of another man to its staff. Lampe and Adler were also ready to report to Mr. Rockefeller that while the total 1929 enrollment in the curriculum courses was only 172, the influence of the School was projecting itself in a variety of ways in the University and throughout the State. An illustration which was dramatic and significant, was the fact that for the first time in the history of the Campus Chest Campaign, the Hillel Club (Jewish), the Newman Club (Catholic), and the Christian Association representing Protestantism and the YMCA and YWCA were united in a drive for funds to support their work, all of this being a direct result of the influence of the School of Religion.

While Lampe waited for the Rockefeller decision he worked with Adler and the finance committee on other plans, especially on ways of interesting Iowa religious groups and individuals in the meaning and purpose of the School. There seemed to be a general feeling that a campaign should be initiated to secure an endowment or that a financial solicitor should be appointed. Father Ross suggested a publicity campaign including meetings throughout the state at which the members of the staff should speak from a common platform; also a religious

column in newspapers for answering questions on religion. A publicity committee was appointed, but the board waited, hoping that Mr. Rockefeller would come once more to the School's assistance.

During this period, Lampe felt the dark shadows of other clouds. Death came to Mrs. Lampe on June 21, 1929. Ever since she had come with him to his new work and his new home, she had joined him in every step of the School's development. It had been her adventure as well as his. With her three daughters she had made friends and experienced much happiness in the Iowa Community.

Lampe found relief from loneliness in his work at the School of Religion. His relation to the Board of Trustees and to the University administration, his friendship with Kay, Seashore and Adler deepened. In his correspondence with O. D. Foster, he expressed confident planning and new ideas despite the fact that these were days of anxious waiting for a decision on the plea to Rockefeller.

The answer came in a call from E. P. Adler, confirmed almost immediately by university president Jessup. The news called for a meeting of the Board of Trustees. The details were put into a personal report which Lampe presented in the Board Room of Old Capitol and in which he said,

"Mr. Chairman, your finance committee, under the able leadership of Mr. E. P. Adler, and with the splendid co-operation of its members, university officials and members of our Board of Trustees, is pleased to announce that Mr. Rockefeller has made a second pledge to our School of Religion. It is to be paid over a five year period from September 1, 1930 to August 31, 1935. It pledges a maximum of $20,000 for each of the first three years, a maximum of $15,000 for the fourth year, and a maximum of $10,000 for the fifth year. It is specified that these grants are to be used with a special reference to administrative

expense. They will enable the School of Religion, beginning with 1930, not only to carry on its full program but to enlarge its activities by establishing a laboratory or extracurricular department with an additional member of the staff to supervise this work. I am sure, gentlemen, that we are more than grateful for this expression of confidence and this challenge to us to do our best for our students, the constituents of the three faiths we represent and for the religious life of our university, our community and our state."

. . . *lights and shadows*

The Iowa Press, cautiously observing the progress of the School, reported in 1929 that, "The new Rockefeller grant reflects the substantial success attained by this experiment in co-operation among Catholics, Protestants and Jews." A later release quoted the School's administrative director, "Connected, disciplined and thorough-going should be the study of religion by university men and women. The most important project is the offering of basic courses to set forth what religion has been and is at present. For the assimilation of the facts of religion, its role in human history, and its relationships to modern thought and life is the sole method for developing an intelligent faith and for the destruction of the troublesome hiatus between religion and other forms of human knowledge and experience."

An equally important mission of the School, namely its extracurricular program, was also emphasized by Lampe. The Commission on Religious Activities, which had played no small part in interesting philanthropist Rockefeller, was expressing itself through religious co-operation on a campus-wide level. The Commission represented students of the Newman Club, the Hillel organization (its name changed to the Philo Club),

the YMCA and YWCA, and fellowship groups representing Iowa City churches, members of the Negro Forum, members of the Iowa City Ministerial Union, university faculty members and members of the staff of the School of Religion. The School appointed the chairman of this commission and the School coordinated its work. Rockefeller money made it possible to extend the Commission's work and Rockefeller funds provided for the appointment of a new man on the staff who could divide his time between teaching and directorial work of the Commission. The appointment of Mr. William H. Morgan, director of young people's work at Broadway Tabernacle, New York, was approved by Lampe, by the Board of Trustees and by the university for this post.

Mr. Morgan was forty-four and had been trained at Clemson College, South Carolina, at Vanderbilt University and at the University of Chicago. His field was social psychology and religious education, and he was planning to complete his Ph.D. at Columbia University. He had a plan for his dissertation, "Student Religion During Fifty Years," and he brought enthusiasm for study and research when he came to Iowa. During the war he had distinguished himself in work with the Young Men's Christian Association in Roumania and had been decorated by the Roumanian government for service to its people and the deepening of a religious spirit among its youth. He had worked with the Edward W. Hazen Foundation, with the Conference of Church Workers in State Universities, and in Army Officers' Training Schools. Himself a Congregationalist, he saw the Christian faith as "the only sound principle upon which to build morality among the men and women in our colleges and universities."

The Commission on Religious Activities also brought other personalities into the picture, not as paid workers, but as men

and women whose interests and influences in religion and the student life extended the effectiveness of the Commission and the School. Outstanding among this membership was Dr. Bruce Mahan, a newly elected member of the Board of Trustees. Professor Mahan, representing the Catholic group, was rapidly becoming one of SUI's best publicizers and its leading figure in the field of public relations. Dr. Mahan was Iowa born, Iowa trained, and Iowa conscious to a degree that at the time of his association with the School of Religion he was the state's most popular lecturer in the field of Iowa history. As associate editor for the State Historical Society, director of the extension division at the university, and executive secretary of the Alumni Association, he toured the ninety-nine counties until he knew them intimately. He wrote about Iowa pioneer days, collaborated on stories of Iowa for young people, and prepared historical booklets and pageants highlighting the state's religious and folk traditions.

With Lampe as advisor to the Commission, Fitzgerald as its director, and Mahan as secretary, with such members as Stewart, Herbert Martin, and Jung, the extracurricular activity was fast becoming the cohesive element in a bold venture in interfaith relations. Protestant pastor, Guy H. Findley; Jewish representatives, Emma Felsenthal, Natalie Schoen, Harry Drukker; Catholic leaders, Dorothy Sayers, Jean Beyer and John C. Miller were all official "Commission workers." Co-operatively they were responsible for an historic resolution which was adopted by the Board of Trustees at the beginning of the 1930–31 university year. Other schools looked upon it as an innovation. Colleges copied the idea. Universities pursuing the study of religion and its place in the educational system observed it closely. The resolution had a legal tone:

"WHEREAS, the School of Religion at the State Univer-

sity of Iowa has been requested, both by the religious groups of the campus and by the administration, to co-ordinate the extra-curricular religious activities of the University, so far as may seem desirable to the religious groups themselves, and is actively engaged in this task through a Commission on Religious Activities, and

"WHEREAS, in line with this effort the Commission on Religious Activities has invited all the religious workers of the community who have any responsibility for the students of the University, to become members of a 'Council of Religious Workers,' the purpose being to provide the largest measure of fellowship, unity, and understanding between the workers without compromising in any way the special work for which each is responsible, and

"WHEREAS, Mr. John D. Rockefeller, Jr., has agreed to provide for the administrative expenses of the Commission on Religious Activities, the amount of his support being determined in part by the sum total of the expenditures for student work of the churches and other religious groups co-operating with the Commission on Religious Activities,

"BE IT RESOLVED, first, that we approve of this plan of co-ordination involving our co-operation with the Commission on Religious Activities of the School of Religion; second, that we approve of _____, of the _____, becoming a member of the Council of Religious Workers; and third, that we approve of reporting to the Commission on Religious Activities the expenditures of the _____ for student work, with the understanding that nothing in this resolution shall be interpreted as surrendering any of the control of the _____ of its own work."

After discussion, it was made clear that the adoption of this resolution would provide a real bond of union between religious groups and the university, but that it must in no measure

curtail in any way the special work either of the groups or the School of Religion.

. . . *interregnum*

As the light of this inter-religious alliance gave hope of a new and notable era in the nation's foremost religious-educational enterprise, a dark shadow fell across its path. It came as an official communication from the Diocese of Iowa. Bishop Rohlman, in as friendly a spirit as typed words could convey, stated that he had reached the decision that the Catholics should withdraw from participation in the School. The reason? "The small number of Catholic students enrolled in the courses." Lampe read and re-read the letter. He would not let himself believe that its tone was final, nor did he try to read some deeper meaning into the lines.

Lampe's telephone rang. Miss Marcella Hotz, secretary to President Jessup, asked him to please hold the line. Lampe waited. "Not enough students. . . ." That must be the reason. The only reason.

"Sorry to keep you waiting, Dr. Lampe," Miss Hotz apologized. "Mr. Jessup will speak to you in just a moment." Miss Hotz was always prompt, courteous. Jessup referred to her as "the best secretary a man can have." Miss Hotz was a Catholic. A devout Catholic. She was in complete agreement with the School. Most Catholic laity were.

"Good-morning, Dr. Lampe!" Jessup's voice had its customary drive. "I have a copy of the Bishop's letter. What do you think?"

"We need more Catholic students," Lampe told him.

"Right!" Jessup agreed. "And I've been thinking that since you and Mr. Adler are so good at writing letters, you

might prepare one for the Bishop. I'm sure there's a way out. Kay says you can handle it. Let me know if there is anything I can do."

Jessup, Kay, Stewart, Fitzgerald, Mannheimer, Adler, Farrell. . . . Their confidence in him had grown to the degree suggested by the President's words.

He called Monsignor Shannahan and asked for an appointment. He called Professor Elliott Ross into his office for a conference. He spoke to Tom Farrell. He put in a long distance call to E. P. Adler. And then, with unshakeable confidence, with the display of easy dispatch which hid the deeper working of his mind, with the show of quiet strength that completely disarmed those who sought to turn him from his course, he wrote to his friend "O. D." saying that here was just another remarkable test of the workability of co-operative relationships. "We meet these problems as we come to them, and in their solution we find a clearer marking for the way we must take. We who have always believed that a School of this kind would be possible never had any illusion that it would be easy."

At the meeting of the Board of Trustees it was voted that Adler and Lampe should prepare a letter to be sent to Bishop Rohlman and to be signed by the members of the Board in which the keen regret of the trustees be expressed and also the earnest hope that the causes which led to the Bishop's decision might soon be modified.

Issues were faced squarely. For one thing, there were very few Catholic students registered at SUI during the 1929–30 university year. Less than thirty were registered for courses in religion, while the total enrollment in the School stood at two hundred and one. It was evident also that no appreciable number of Protestants or Jewish students were enrolling for courses taught by the Catholic priest. This was no reflection on Father Ross, for he was one of the best liked and most admired in-

structors on the campus. Highly skilled, sympathetic with the views of his colleagues, creative and co-operative in his relationship with the School, he was considered an ideal Catholic representative.

Could it be that Catholic students felt no need of a "Catholic course" and that non-Catholics were not interested? For that matter, there were not many Jewish students on campus, but the Jewish group felt the need of supporting Professor Jung and giving him every possible assistance. The Board's letter to the Bishop asked for an earnest consideration of "the need for Catholic representation to serve Catholic students at a time when they are preparing for their life work and to assist in inculcating sound principles of Christian morality in all students through co-operation with the ideals of the School of Religion."

Dean Kay and Director Lampe were requested by the Board to prepare a resolution expressive of the high regard which the Board held for Professor Ross and the deep-felt regret that it was necessary for him to leave the School "for the time being." As for the regret which Father Ross felt, it was evident in the remark which accompanied the warm handclasp when he parted from Dr. Lampe with the words, "The year has been one of the most memorable of my life." Profound regret was the attitude of Farrell and quiet submission the reaction of Monsignor Shannahan.

But the hope of everyone connected with the destiny of the School and the heartfelt prayer of Lampe was that the hierarchy would soon reconsider the action which in the spring of 1930 sounded final.

The Bishop stood by his decision, and Lampe again demonstrated his fine statesmanship in the statement he prepared for the press:

"Participation in the School of Religion is open to Protestants, Jews and Catholics on an equal basis. During the scho-

lastic year 1930–31 the Catholics will not have a professor in the School because the small percentage of Catholics taking the courses in the past was not thought sufficient to warrant a continuation of this participation. The general religious interests of Catholic students, however, will be looked after in much the same way as at a number of state universities where there is no School of Religion, and no credit is given for such courses in religion."

Most newspapers did not stop to figure out just what was meant by all this. They published the statement and let it go at that. Others disregarded it and reported, "The School of Religion at the University of Iowa continues without Catholic participation."

. . . *confidence and reward*

It was now predicted by some observers that Lampe and his staff would limp along until Rockefeller money ran out and then they would be forced to close shop. Perhaps even earlier. These were depression years. How long could the Protestants continue their support of Hawley? How long could Morgan continue his work with the Council of Religious Workers if support for his part-time teaching should be withdrawn? How much longer would Mannheimer be willing to comb Iowa for hard-to-get pledges for the salary of Dr. Jung?

While the University *News Bulletin* proclaimed that the School was making religion vital in modern college life, an eastern prognosticator observed that "America's most valued spiritual experiment in a tax-supported institution is skidding for a fall." Another writer announced that the School was unrealistic and was continuing its "gasping existence by means of artificial respiration."

Lampe's confidence was a bridge It spanned the chasm between present doubt and future security. It led on into the unseen. It made the most of every opportunity for service. He spoke of Christian-Jewish relations. He never doubted that Catholicism would again be represented on the teaching staff. He knew that there had never been a time when Catholics had not been represented on the Board of Trustees.

What else did he have to show for his faith? What could he report to his Board of Trustees and to his two other superiors, the churches and the university? He told them that Mannheimer would never fail in raising the salary of Moses Jung. He said that Protestants would never fail to pay Charles Hawley. He announced that his own denomination, the Presbyterian Church in the U. S. A., had pledged to continue its contribution toward the salary of the Protestant professor.

Late in 1930 he was able to announce that the School could now list courses of religious significance taught by professors in other departments of the university; that the School of Religion's roster would include: *Ethics* in the department of philosophy; *Character and Its Development* in the department of Character Education; the *Bible as Literature* in the English department; *New Testament Greek* in the department of classical languages. He reported that because of the resignation of Professor Starbuck, who was going to the University of Southern California, he (Lampe) had been asked to serve as acting director of the Institute of Character Research. This would afford a great opportunity for a close relationship between the School of Religion and the work in Character Education.

He had this to show for his unswerving confidence: O. D. Foster had returned to active work in the field of religion in higher education and was taking the Iowa Plan into states across the nation. He saw the Board of Trustees re-elect "O. D." as one of its members. He heard Dean Kay say that

his course *Geology and Man* should be listed as part of the School's recommended courses. And in 1932, when he felt that Catholicism was prepared to reconsider its affiliation with the School, Lampe reported on personal interviews with Bishop Heelan of Sioux City, with Archbishop Beckman of Dubuque and with Bishop Rohlman of Davenport. And to the Board he said, "Although these dignitaries still think it is unwise to re-establish formal participation of the Catholics in the School of Religion, they have approved of such voluntary service as might be rendered to the School from time to time by our respected Monsignor William P. Shannahan. Shall we not hope that this may be the beginning of complete Catholic co-operation in the very near future?"

He carried this optimism to New York where Foster was plotting courageously for nation-wide recognition of the School's ideals. Foster was determined to stir the waters of interfaith until a miracle happened. His theory was always the same: get national leaders together and you will have harmony at the grassroots. The strategy behind his ambitious activities in the east always had Iowa in mind. His work in the American Association on Religion, which had finally run headlong into conflict with the Council of Church Boards of Education, had forced his resignation from the latter group. He was accused of being a man without denominational loyalties; he said his loyalties were in every faith that was honest and true. The Council sent him away with flattery under which he chafed. He asked for a copy of the minutes only to file it away with reams of letters, "stuff for the story of how a man must fight for his convictions." He never looked at the minutes again. They remained folded in their yellowing creases and the marks of time were to run through such lines as, "He has had the pioneering spirit and has reached out into areas of understanding and statesmanship where no one has

gone before him. University pastors, university presidents, and religious leaders of all creeds have sought his counsel and recognized his leadership. In accepting his resignation, the Council does so with deep regret, but with genuine gratitude for his past services and with the earnest hope that in his future career he may carry to even greater success the cause of co-operative religious work in university centers, which is already so intimately associated with his name."

It was a prophecy. The American Association on Religion became the "North American Conference on Higher Education and Religion" and Foster was its secretary and patron saint.

Lampe went to New York. He found "O. D." at the head of an amazing organization which in 1932 again had Catholics, Protestants, Jews and university officials on its roster. They were great personalities, and Lampe met them at a Fellowship Dinner held in the Fraternity Clubs' Building. The Most Reverend Francis G. Kelly, Bishop of Oklahoma City, represented Catholicism. Dr. Julian Morgenstern, president of Hebrew Union College, spoke for the Jewish faith. Bishop Francis J. McConnell, president of the Federal Council of Churches of Christ in America, had accepted vice-chairmanship of the conference. The Honorable Reverend Henry J. Cody, president of the University of Toronto, Dr. Walter A. Jessup and Dr. Philip A. Parsons, University of Oregon, were among the prominent educators, and Dr. John H. Finley was the presiding officer.

It looked like a conference of solidarity, a movement to crown Foster's indefatigable zeal, a congress of religion and education which would carry the gospel of schools of religion throughout Canada and the United States. Bishop Kelly, author of *Father of the Vatican State,* set the keynote, "In an age-old struggle for survival, inexorable laws have governed; religion has survived. Social evolution equally with physical

evolution follows law. Social control uses idealism; physical control uses steam pressure. What coal under the boiler is to steam, religion is to idealism. How short-sighted the college which provides coal but neglects religion!"

The underlying principles of the Conference were all Foster. "Cordial co-operation without compromise in principle."

"Loyalty of each member of the Conference to his own group interest, as well as loyalty to the common purpose."

"Complete frankness with each other and an appreciation of differences."

"Complete inter-group agreement essential for action."

"Equal representation of all groups in the policy-forming body of the Council."

"WE HIGHLY RESOLVE: To arouse our respective constituents to the gravity of their obligations for strengthening the moral and religious factors in the educational process.

"To impress upon our constituents the need for accurate knowledge as a basis for wise action, and to that end, to enlist their co-operation in studies bearing upon the interrelationship of education and religion. . . ."

Resolutions, aims, goals, programs, committees, outlines for sectional meetings in North America, working plans for schools of religion, all were part of the super-conference which Lampe attended and of which he was a member. At the fellowship dinner where he met old friends and new, co-workers of the past and fresh recruits, all had the same question, "How are things going at Iowa?" Almost everyone was ready to say, "We hear things are moving along at Iowa." The list of delegates read like a religious *Who's Who*: Everett E. Clinchy, of the Conference of Jews and Christians, the Reverend Daniel A. Lord, editor, Queen's Work, St. Louis; Rabbi

Abram Simon, Hebrew Congregation, Washington, D. C.; Dr. George N. Shuster, managing editor of the *Commonweal;* all symbolic of the sincerity in purpose and method that had drawn them out of their busy schedules and brought them together on this evening of November 15, 1932, and kept them for a two-day session unique in the history of religion.

This, too, was something to report, something to cherish during the days when only Lampe knew how precarious was the future of the School of Religion. President Jessup spoke of the Conference as highly significant in the light of what SUI had achieved.

"It is most gratifying," said Dean Kay at a meeting of the School's Board of Trustees, "to hear such a report with respect to what is being done in religion and education in the nation as a whole."

"I cannot help but feel," said a member of the Board, "that with such an impetus the Roman Catholic Church will find it wise to return a professor to our staff."

Monsignor Shannahan smiled. "I know that Bishop Kelly, who is a member of the North American Conference, attended a meeting of the National Council of Bishops in Washington the other day. And I know that Bishop Rohlman was present at that meeting."

"Good," said the member of the Board, "let us see what influence the Bishop of Oklahoma may have upon a Bishop of Iowa!"

Dean Kay said, "Dean Parsons of Oregon attended the Conference and he stopped off here to see me. While he was here we put him in touch with not only those who are known to be very favorable to the School of Religion but also with those who have been lukewarm. I cannot say *antagonistic,* for I do not know of a single person who has been in that frame of

mind toward the School. We simply wanted the Dean to arrive at a proper judgment as to the place this School now holds in this institution and in its wider relationships. As you men know, many other universities are thinking seriously in terms of a School and our plan is the best working scheme that has yet been developed, despite the fact that just now we are going through a crucial period."

"While I was in New York," Lampe reported, "I had a number of conferences with Mr. Rockefeller's secretaries. I again went over the philosophy of the School with them and told them frankly of our problems and our achievements."

"I commend you for making that a part of your eastern trip," said Mannheimer. "And I move you, Mr. Chairman, that the Finance Committee, in co-operation with Dr. Lampe, be instructed to prepare a complete report on financial and scholastic matters and submit it to Mr. Rockefeller. After all, he is our benefactor. And, who knows, in 1935 we may have to go to him again."

The motion was passed and caused Kay to remark with uncommon concern, "Gentlemen, I have often said that the cloud which hangs over us is the cloud of finances. This is especially true today. I share Dr. Lampe's confidence that Catholicism will again be with us wholeheartedly. But money is our problem as we look at this School from the standpoint of permanency. We need no longer say that our work is an experiment for it has proved itself in the service which it has rendered. We know what the School can do and what it is doing for students, for church groups and for the society of our state. But how can we find a way by which we can finance it permanently?"

"What type of financing?" asked Lampe. "Shall we think in terms of endowment? Shall we try to secure permanent Rockefeller support?"

"It seems to me," said Fitzgerald, "that this setup is a long way ahead of the country at large. The very fact that we have made the progress we have here on the campus, that the Pacific Coast is adopting this plan in two institutions, that Dean Parsons has been made secretary of that organization on the Pacific Coast and has stopped off here to look us over, are evidence that the movement here is not only worthwhile for this campus but for other campuses. The whole question boils down to this: aren't we still so far ahead of the times that we will *have* to depend largely on Mr. Rockefeller for funds? It occurs to me that we should frankly state our position in such terms and should put it up squarely to him. If we are turned down, we are turned down, and that's that. I think it is due to our advanced outlook that we have difficulty in getting funds from people at large."

"How do the schools on the Pacific Coast finance their work?" asked Rabbi Mannheimer.

"Through personal contributions," Lampe explained. "But they are in debt."

"Well," said Fitzgerald, "we are out of debt and have our heads up."

Mannheimer wanted Lampe to explain how the money was raised in the attempt at an inter-religious organization at the University of California at Los Angeles.

"Director Tom Evans and his associates raise it," Lampe replied. "But one man, Mr. Doheny, gave ten thousand dollars."

President Jessup, who sat in on this November 21, 1932, meeting, was asked by Dean Kay for a statement.

"Let's get the money!" snapped the president. "There has never been a time in America when religious groups have worked together as continuously as you men work together here. Some of you, like Rabbi Mannheimer and Mr. Adler, have

done mighty well in raising money. Let's all do it. Try to get Rockefeller money, of course. But let us look at this School in the light of a permanent arrangement. Six or seven years ago we felt it should be tentative. Let's go forward. I am sure that our administrative director will steer no other course."

"Never any other, Mr. President!" Lampe affirmed. "Our future, as in all similar benevolent enterprises, may be uncertain, but I am sure that the only thing to do is to proceed in faith and courage, conscious that the times in which we live, so filled with interest in religion, are also full of almost unbelievable passions and ideals running counter to our own. These times, I say, can be redeemed only by such high-minded purposes as those we seek within the measure of our ability to advance."

CHAPTER SEVEN

. . . *depression*

CURTAILMENT, retrenchment, reduction were words that paced the "slump" of the thirties. Student enrollment dropped from 5,561 in September 1929, to 4,723 in 1932. Corn skidded from $1.12 to 85¢. The cattle market hit new lows. The University Department of Speech was making theatre history by interpreting the times in dramatic productions. What Grant Wood was doing in the field of regional art, E. C. Mabie, head of the Department of Speech, was accomplishing through experimental plays. His corps of student writers were interpreting the times: WPA, AAA, potatoes plowed under, little pigs plowed under, penny auctions, crime and the unemployed, dramas that showed people returning to God and fleeing from God, plays about the Okies, plays about the Bible Belt, plays about people, plays about money, starkly realistic plays and plays of fantasy and escape, plays that grew out of an economical dark age and which showed the groping of a new generation for a renascence of light and truth and national culture. "We, the People" were having our say in make-believe, but not without effect.

The stage reflected life. The School of Religion saw trends of things to come as Mabie's whirlwind programs went on the boards. We were invited to a production which showed the problems and the possibilities in church mergers. We witnessed a production of a play on the life of the Trappist monks written by a Protestant. Our attention was called to a whole group of

productions dealing with inter-religious relations: *Common Ground;* asking on what points Catholics, Protestants and Jews could agree; *Three Men in a Boat;* what happens when Jews, Protestants and Catholics get together? *His Brother's Keeper, The Other Man, The Color Line*—young America was catching up to the ideal incorporated in the School of Religion, a School now nearly ten years old.

Officially, it would be ten years old in 1937 and in the shattering thrusts of 1934 and '35 there were some who said it would never make it. Lampe referred confidently to enrollment figures. The School was holding its own. First semester 1932–33, two hundred and eight; second semester, one hundred and seventy-four; first semester, 1933–34, two hundred and twenty; second semester, two hundred and eighty-six, a record high.

The director could also point with administrative pride to the work of his staff. Morgan was welding the Christian Association into a circle of Protestant influence that brought together young people's fellowships of the local churches and planned constructively for religious emphasis in the student life. Hawley was continually improving his courses to meet the needs of a changing student body. The depression, bringing with it for a time, at least, a renewed interest in Holy Writ, prompted Hawley to introduce his course, *How to Teach the Bible.* To this he added *An Outline of Christian History and Literature.* The first began as a Saturday class for teachers and many came from off campus to attend. The second was a broadcast experiment emanating from the classroom and sent out over the facilities of University Radio Station WSUI.

"I am pleased to report," said Hawley, "that the School of Letters, under the direction of Professor Norman Foerster, has introduced the literature of the Bible into the second semester of the freshman year and the New Testament into the third

term of the sophomore year. This is required work. Together with the courses I am teaching, it should be almost impossible for any student to graduate from the University of Iowa without an elementary knowledge of Biblical literature!"

Lampe commended Hawley for the extracurricular duties in which he counseled with students and helped seniors in securing scholarships in professional schools. He kept up a systematic correspondence with students who had been in his classes during the years and was able, in spite of the depression, to help several get jobs through his connections and recommendations.

And Lampe praised Jung who reported that the Jewish group numbered approximately one hundred and eighty students and that they were organized in the Philo Club. The club provided open forums and study circles, brought lecturers to its meetings from the university and from out of town, conducted religious services on Jewish high holidays, and published *The Philo Forum*. Jung's curriculum courses now included *Living Religions of Mankind, Religious Philosophies of Living, The Religion of the Old Testament* and *Religion and the Social Life*.

All of this was a reliable refutation of dubious predictions that the School was on its way out. But professors, even professors of religion, expected to be paid, recession or no recession. Christian economics had a potent text in Luke 10:7. *The laborer is worthy of his hire*. No one connected with the School of Religion, least of all its administrative director, ever denied it. But often, during the pinch of "hard times," Lampe wondered what his three man staff would say if their salaries could not be met.

He had good reasons for such a conjecture. Usually in mid-month he had no idea whether Protestantism would meet the payroll of Hawley and Morgan or whether Mannheimer

and his coterie of supporters would see that Jung got his money. Month after month the money came. Time after time the pledges Mannheimer had secured were paid just before deadline, but always paid. Week upon week, Protestant money filtered in and each month the substantial check from the Presbyterian Church in the U. S. A. reached Lampe's desk. Never once did Lampe have to apologize that checks were late or that the money for his staff was not on hand nor was it necessary to curtail greatly the campus program which had an annual budget of over twelve thousand dollars. The director's salary and administrative needs, amounting to some fourteen thousand dollars, came out of the Rockefeller account.

Lampe was never forced to put the issue of payless teaching up to his men, but the uncertainty was a wearing strain on administrator and staff. They were all appointed on a year-by-year basis with little guarantee of permanency. The contracts were usually on a ten-month period and in 1933 the Board of Trustees was compelled to re-appoint all professors with the understanding that in each case the amount of salary be subject to readjustment in the light of shifting financial conditions.

Whatever the years of the depression would bring, one thing was certain: the last payment of Mr. Rockefeller's pledge would be made within the year ending August 31, 1935.

Lampe came squarely to grips with the situation.

"The School," he reported to the trustees, "is operating on the smallest assured budget in its history, but its staff has not been reduced. We have always met our obligations. We are carrying on our greatest program. While Catholicism has not seen fit to provide a man for a teaching position, Bishop Rohlman has consented that Catholic professors in St. Ambrose College be procured by us for as many special lectures as may be desired. Moreover, the Bishop has approved the election of

another Catholic representative on our Board of Trustees, and has encouraged the Newman Club in its campus activities.

"But now as to the permanency of the School. I wish to propose a plan for the future. First, assumption by the university of that part of the support of the School which has been provided by Mr. Rockefeller. Second, that we request Mr. Rockefeller to contribute six thousand dollars for each of two more years after 1935 in order that the university will by that time be able to assume the full measure of support. And third, that we work harder than ever to secure aid from outside sources for both the curricular and extracurricular departments of the School's activities. To your continuing help, your efforts and your loyalty, I add my pledge to do this job in keeping with the high ideals which have brought us this far along our way."

Once more, out of the overpowering hope of their administrative leader, the Board of Trustees—Catholic, Protestant, Jewish—skilled in faith and practical in vision, acted as a unit to meet the challenge.

. . . *a new president*

A new and important figure was now lending his influence to the deliberations. Dr. E. A. Gilmore, dean of the university's Law School, had long been interested in the School of Religion. He was a close personal friend of Dean Kay and Director Lampe. His interest in interfaith relations was well-known. As a member of the board in the Congregational Church, as a public figure, and as an eminent teacher, his views on religion were clear. "The most accurate measure of a person," he said in a radio broadcast, "is to be found in the things to which he responds. Some people respond only, or too fre-

quently, to the things that are low, mean, trivial, commonplace, material, the sordid things of life; others, to the finest, the noblest and the best. It has been said, not infrequently by anxious mothers, that college or university is especially a place of great temptations. It certainly is. But there are more temptations upward than downward, more opportunities to respond to the finest and noblest things of life, more temptations to embrace the best things in science, art, literature and in all fields of learning. There are always more able and sympathetic teachers to tempt the student along the high ways rather than along the low. It all depends upon the student and his attitudes, attitudes formed before he comes to the university and which in many instances he brings directly from his home environment."

This was the man who became president of the State University of Iowa in 1934 when Walter A. Jessup resigned to become head of the Carnegie Foundation. E. A. Gilmore brought to the position solid and persuasive qualities and an attachment to fundamental concepts which Iowans understood and appreciated. And he brought to the School of Religion the greatness of his Christian personality. That he immediately tried to help solve the problems of the School is evident from the action of the Board of Trustees. At their November 18, 1935, meeting in Old Capitol, when they acted upon Lampe's suggestion to approach once more the Rockefeller interests, through the Davison fund, a significant letter was prepared. It was addressed to Mr. Arthur W. Packard at the Rockefeller Center and said:

> "The Board of Trustees of the School of Religion herewith petition the Davison Fund for a grant of $6,000 for the year commencing September 1, 1936, which is the same which you have granted for the year September 1, 1935, to September 1, 1936.
>
> "This petition is based on the 'Plan for Financing the

School of Religion at the State University of Iowa' which was submitted to you with a letter by President E. A. Gilmore under date of November 30, 1934. The plan contemplates that by September 1, 1937, the University itself will be able to supply the funds needed for the administration of the School, President Gilmore having agreed to include for this purpose an item of $20,000 in the askings budget for the biennium, 1937–39.

"Our staff is the same as for the last five years and our activities, while somewhat retrenched because of reduced income, are in excellent condition. For example, 399 students are enrolled in our courses, a new high for any one semester. Catholics, Jews and Protestants are still officially and heartily participating.

"Your compliance with our request would enable us to carry our program for another year, and encourage us to believe that the School of Religion will become a permanent part of the university. To show how we hope this will work out, a comparative budget for the years 1935–36, and 1937–38, is herewith enclosed. Assuring you of our genuine appreciation, we are,

Very sincerely yours,
George F. Kay, *President*
R. H. Fitzgerald, *Secretary*

President Gilmore confidently proclaimed that the acceptance of this proposal by Mr. Packard, acting for Mr. Rockefeller, would mean the beginning of an era of permanency for the School of Religion. Doubters said it would mean just another year of grace. The nearly four hundred students who crowded the School's class rooms and who knew nothing of the work being done behind the scenes were already carrying the influence of the School to their home towns throughout the state.

CHAPTER EIGHT

. . . *the electorate*

THROUGHOUT the struggles and successes of the School of Religion there was an organization behind the Board of Trustees which could be compared favorably to the mainspring in a finely made timepiece. If the Board of Trustees represented the face and hands of this complex instrument, the "body electorate" was the spring that made the mechanism tick. In the mid-thirties this was especially true. From the electors came the men best fitted to meet the problems confronting the School. In the dramatic period of the depression this group was working quietly but tirelessly in the background. Perhaps only Lampe and Kay knew the full extent of their efforts. Only Lampe knew what a reserve power they represented.

Who were these men? In the early Articles of Incorporation they were referred to as Church Electors and University Electors. "The electors representing the State University of Iowa are to be chosen in whatever manner said University shall decide upon and regardless of the religious belief to which said electors may subscribe. The electors to represent each religious denomination are to be chosen by such denomination in accordance with the rules, forms and usages of each said denomination. Electors shall serve for one year or until their successors are appointed. . . . All the members of the Board of Trustees shall be elected by the combined church and university electors."

Someone once referred to this body electorate as the "bush league" in which the big time players were trained. This was a particularly apt illustration. The sportsmanship displayed in the electoral sandlot was all that one expects of participants in America's national game.

Their annual meetings were always important and almost as memorable as the first which gathered at the call of Jessup's invitation on the School's red letter day, May 12, 1925. And those who had wondered whether the School could withstand the depression years might have found their answer in the meetings of the electors in the Senate Chamber in Old Capitol. Had they been there, they would have heard the tick of the mechanism as the meeting was called to order by Dean Kay.

"Gentlemen, as is our custom, let us stand for a period of silent prayer."

They could have listened in on a report of the School given by Director Lampe and reports by the members of the teaching staff. Then they would have heard Secretary Fitzgerald call the roll of denominations.

At a typical meeting (May 14, 1934) the roll of electors proceeded as follows:

"Baptist?"
"Reverend Russell F. Judson."
"Reverend E. E. Dierks."
"Catholic?"
"Monsignor W. P. Shannahan."
"Father P. J. O'Reilly."
"Congregational?"
"Reverend R. J. Montgomery."
"Reverend L. A. Owen."
"Episcopalian?"
"Arthur Poe."
"Marvin Dey."

"Jewish?"
"E. P. Adler."
"Rabbi Albert Goldstein."
"Methodist?"
"Reverend H. D. Henry."
"R. J. Smith."
"Presbyterian?"
"Reverend Robert Little."
"Reverend L. A. Coffman."
"United Presbyterian?"
"Reverend W. J. Stewart."
"Reverend D. C. Fulton."
"Disciples of Christ?"
"Reverend M. H. Williams."
"Reverend J. A. Dillinger."
"University electors?"
"Dean George F. Kay."
"Dean Carl E. Seashore."
"Professor J. H. Bodine."
"Professor C. J. Lapp."
"Professor F. J. Lazell."
"Professor Herbert Martin."
"Professor F. M. Pownall."
"Professor G. W. Stewart."
"Professor R. C. Flickinger."

"I have excuses from the following additional University electors," said Fitzgerald. "Dean P. C. Packer, Dean C. A. Phillips, Dean C. C. Williams, Professor F. C. Ensign, Professor Norman Foerster, Professor H. L. Rietz, Professor S. M. Woodward. These men regret sincerely that they cannot be here at this time."

Absent, too, because of pastoral duties were Reverend E. A.

Worthley, Unitarian, and Reverend L. C. Worley, Lutheran.

Now Dean Kay appoints a committee. It is authorized to nominate individuals for membership on the Board of Trustees. He designates Father P. J. O'Reilly, Chairman. The priest in charge of the work at Saint Patrick's Church is becoming increasingly more prominent in School of Religion affairs. Then Kay appoints E. P. Adler, whose influence is indispensable. He calls upon Marvin Day, Reverend D. C. Fulton, Attorney R. J. Smith and Professor G. W. Stewart to complete the panel. A recess is called. When the group reconvenes the committee makes its report:

"Mr. Chairman. We nominate the following for Trustees of the School of Religion. In the class of 1936, to take the place of Dr. Emil Boerner, deceased—Professor J. H. Bodine. In the class of 1937, as Episcopalian representative, Mr. Arthur Poe. As Methodist representative to succeed himself, Judge H. C. Ring. As United Presbyterian representative, Reverend E. F. Kimmelshue, to succeed himself. As university representative to succeed himself, our faithful secretary, R. H. Fitzgerald. And as representative at large to succeed himself, the man we all honor so very much, Dr. O. D. Foster."

It is moved, seconded and voted that the report of the nominating committee be adopted. The new trustees are introduced. Arthur Poe, leading Episcopalian layman, comes from Cedar Rapids. He is director of the Cedar Rapids branch of the Quaker Oats Company and manages the mammoth industrial plant in that city. A Princeton graduate, he is known nationally as a great humanitarian. In the field of sports he is almost a legendary figure for in 1899 he was selected as end on the all-American team chosen by Walter Camp. At Princeton he was enshrined in the "hall of fame" for a spectacular 100-yard touchdown to defeat Yale in 1898 and for another game-

winning field goal against Yale in 1899. Arthur Poe, a spiritual force in his denomination and in Protestantism, joins the venture in faith.

J. H. Bodine is head of the department of zoology at the university. He is a member of the Iowa Basic Science Board, a member of numerous scientific editorial boards and a contributor to many technical and scientific journals.

Dean Kay goes to each newly elected and re-elected trustee and shakes his hand.

"You will soon hear what we are trying to achieve, gentlemen," he says buoyantly. "You will see how we conduct things here. It has been our custom to face situations without apology and without concealment of our weaknesses or our strength. Today we have arranged a discussion revolving around our School of Religion with particular reference to specific questions. First, what advantages or values have emerged from it during the nearly eight years of its operation? Second, what weaknesses or difficulties have appeared? Third, what dangers or cautions should be observed? Fourth, what reasonable expectations may be held for its future growth? That is the sum and substance of our consideration."

Had we been there we would have heard a thorough-going analysis by Jewish leader, Rabbi Mannheimer, looking at the School from the standpoint of the faith he so ably represented. We would have listened attentively to the venerable Catholic priest, Monsignor Shannahan, stating his hopes and his misgivings about the full co-operation of his church. Then for Protestantism, the voice of Dr. Cardle would have told us in no uncertain terms that the churches of the state were still divided in their views as to the value of the experiment.

We would have seen the interest among the electors as nearly every man had his say in open discussion. We would have beheld a symbol of American faith uniting in a common

cause. Elector, trustee, staff member—each speaking as he felt it his duty and privilege to analyze the depth and truth of the ties which bound men of differing convictions in a common cause.

We would have heard words that sounded like a refrain coming down from Comrades in Service, the American Association on Religion, the National Conference on Religion in Higher Education, words that were born with Foster and with Lampe and with other leaders in the three major religious faiths of our country: "We need this new type of co-operation. The greatest thing in America is at stake—American youth. We are dealing with the destinies of our own children. A life perspective with religious motivation is not enough, we must recognize our ethical responsibilities one to the other. We must learn to live together with our differences sublimated in common denominators of understanding."

It is nearing the noon hour. The chairman calls upon Secretary Fitzgerald to give his resume of what the discussion has produced. He is asked for a summation based upon the four questions.

"What advantages and values have emerged as a result of the School of Religion's eight years of operation?"

"A new dignity for religion on the campus," says the secretary. "The older idea brought about by an incorrect interpretation of the separation of church and state, that religion has little in common with higher education in tax-supported institutions and belongs to the fringes of a state university is gradually passing away. A much better co-operation between the university and religious leaders. Improved co-operation between Catholics, Jews and Protestants. A new and better plan for carrying out the practical religious program on the campus has been developed. The Commission on Religion established by the School of Religion provides a medium whereby all religious

organizations and workers may co-operate on the practical religious problems of the campus. This has also attracted stronger religious leaders to Iowa City churches. For the School of Religion has created an environment of co-operation in which religious leaders in the churches can do more effective work and at the same time be associated with leaders in the field of religion. The School of Religion has set a pattern for other universities. Iowa, amidst opposition, decided on the policy of a vital church connection, and this policy is now being adopted by other schools of religion at other state universities."

"What weaknesses and defects have appeared?"

"It is difficult to find representatives of the three groups as teachers who embody all that is expected from the various divisions of their respective groups. There is present in practically every faith the left wing and the right wing, and fortunately or unfortunately people nearly always tell you exactly what they think when they are asked to support a cause. This is merely to emphasize that no man can hope to be the perfect representative of his group."

"What dangers have become apparent?"

"One of the greatest dangers that could come to the Iowa School of Religion would be the loss of its director. Dr. Lampe is the one man in the country who can carry this great pioneering work forward successfully. His work has already brought him the high esteem and respect of the administration, faculty, students and religious workers."

"The last question, Mr. Fitzgerald, is, 'What reasonable expectations may be entertained for its future growth?' "

"It is the consensus that five areas are here involved. First, we need a more vital program under the auspices of the Commission on Religion. Second, we need closer co-operation between other departments of the University and the School of Religion. Third, we need more outstanding religious leaders in

Iowa City. Fourth, we must find adequate financial support for the work. Fifth, we must think and plan in terms of a new era of religious toleration and co-operation in the communities of the state, for students who have come in contact with the School of Religion will go out carrying this new gospel of brotherhood and good will."

"Thank you, Mr. Fitzgerald," says Chairman Kay, "for a splendid analysis of our needs and our accomplishments. They are a working pattern for the future, a future in which we all have an important stake, for ourselves, our children, our country and our God. And now, gentlemen, it is time for adjournment to luncheon in Iowa Memorial Union, following which our good friend Dr. O. D. Foster will address us. But first, let me say that immediately upon adjournment, we will proceed as a group to the west steps of Old Capitol. A photographer waiting for us there, brethren, wants an official picture of this splendid body of electors. And who knows, perhaps such a photograph will be worthy not only for the archives, but may directly influence Mr. John D. Rockefeller, Jr., in his deliberation on aid for us in the years to come!"

. . . *future plans*

"The University and those of us charged with its administration and with the education of the oncoming generations recognize religion as essential to a full and effective life, and will constantly endeavor to facilitate it as part of the educational program. If I may be permitted to paraphrase from the language of Solomon, I can express the attitude of the University toward religion: 'With all thy getting, get religion. Forsake her not, and she shall preserve thee.'"

So spoke President Gilmore in a Vesper Address in 1935.

He then paid unusually high tribute to the School of Religion and foresaw for it a growing influence in the university and the state.

At about this same time, a student in the School of Religion came to administrative director Lampe with an idea. James Waery, supplying a rural church near Iowa City, thought it would be a good idea to open Radio Station WSUI's daily programs with morning meditations sponsored by the School. Lampe enthusiastically embraced the idea. Bruce E. Mahan, in charge of radio facilities, agreed. Ministers and students said they would co-operate and began thinking in terms of a sustaining broadcast to go on the air every week-day morning throughout the year at eight o'clock. In Iowa and adjoining states, wherever WSUI's 5000 watt station extended, listeners began to hear of Morning Chapel, brought to them by the School of Religion at the State University of Iowa; began to learn that students and administration stood together in a firm belief that "a vital religion is essential not only to give you happiness, but more important, to give you the morale without which no great achievement is ever realized."

Unique among religious broadcasts was the wide variety of programs featured in the Morning Chapel hour. Those who set their dials at 910 kilocycles never quite knew what kind of religious fare they would get. They only knew that it would always be good, different, wide in scope and earnest in appeal. They were assured of fifteen minutes of devotional broadcasts —"non-controversial, but giving every religious group in the state a chance to present a worship program." The first year set a pattern which, if it could be continued, would make radio history, for 1935–36 brought Jewish cantors, Catholic priests, local Protestant ministers and visiting evangelists, students representing the Newman Club, the Philo Club, the Christian Association. It brought educators and members of the board

of trustees to talk about the spiritual life and to direct people to a God in whom honest men of many faiths found their hope, encouragement and peace.

In 1936 another innovation was planned for all new students and their parents and friends during the days preceding university registration. It came in the form of informal religious services in Iowa Memorial Union, services interfaith in character and sponsored by the School of Religion through its Religious Activities office. President Gilmore and Dean Kay, who personally opened "Freshman Vespers" called it "religious orientation," asked that all religious leaders be on hand to meet the students, spoke of it as "the kind of evangelism we believe in and the type of thing which should make the students' first Sunday evening on the campus a happy and significant experience."

The School of Religion acted and planned as if there were no doubt that it would live to see its tenth anniversary in 1937. Arthur W. Packard must have believed it, for he had advised the Board of Trustees that the Davison fund would meet the School's request for two more years of assistance. Dean Kay believed it, for as early as 1935 he asked Lampe for suggestions as to how the anniversary might best be observed.

As for faith in the future of the School, there were, between 1935 and 1937, newcomers to the Board of Trustees whose names were to become mighty in their loyalty to all that the School represented. The challenges confronting it seemed to invite their allegiance, and the hard work ahead was nothing more than the inducement they needed.

From Des Moines came one of Iowa's finest and most capable lawyers, Robert C. Lappen. He represented the Jewish faith, but in the wide outreach of his experience and cosmopolitan spirit he was the delegate of Iowa's professional men. His activities and interests centered around a hub of social and

charitable work. Federated Jewish Charities were under his direction. The Midwest Regional Conference of Social Workers honored him with its first presidency. He was president of the Des Moines Hebrew School, of the Jewish Community Center, and director of the Cleveland, Ohio, Orphan Home. This was the type of leadership he brought to the School's Board of Trustees.

From Cedar Rapids the electors called George Sherman, Baptist, public accountant in the Lynn County Court House. Iowa businessman, M. J. Frankel added his influence to the Jewish representation. An Iowa Congressman and U. S. district judge, Martin J. Wade, gave strong support to the Catholic group.

From Dubuque came attorney Frank A. O'Connor, legal adviser to the archbishop and eminent Catholic layman. Iowans knew him as democratic minority leader in the 34th General Assembly and as district attorney for the northern Iowa district. During the World War he had been a member of the governor's board of national defense. Catholicism considered him one of their foremost representatives and endorsed him as lay director of the Archdiocese of Dubuque.

What did Lampe believe about the tenth anniversary? What were his plans for the future? His name was now so closely woven into the School of Religion that whatever he did was news for the School, and the School's fortunes, good or bad, were laid at his door. He was the unofficial chaplain of the university and appeared at nearly every public function. He was religious adviser to students and staff; Iowa's delegate at large conferences in the cause of inter-religious affairs. Whenever there was a university prayer to be prayed, Lampe usually prayed it. Whenever a community wanted a representative who embodied the ideal of America's three major faiths, he was summoned. He was rapidly becoming a one-man good-

will team in the interest of Catholic, Protestant and Jew. But to himself and to his denomination he was still first and foremost a Presbyterian, ordained in the church and recognized as one of its chief exponents in education.

Perhaps it was this official standing which brought him into sharp focus in the community and in religious circles when, on August 21, 1935, he married Miss Dorothy McGlone, member of one of Iowa's staunch and devoted Roman Catholic families. Iowa City newspapers reported:

> An August wedding of wide interest was that of Miss Dorothy McGlone and Dr. M. Willard Lampe which took place in Washington, D. C.
>
> Mrs. Lampe, who formerly resided in Iowa City, was secretary of the School of Religion at the University of Iowa from 1927 to 1933. In the latter year she accepted a position in the University of California and a year ago entered the service of the government in Washington, D. C. Dr. Lampe has been the administrative director of the University School of Religion since its founding in 1927.

Although the wedding was a quiet event, the aspect of a "mixed marriage" on the level of personalities so important in religion was talked about. There was, however, no doubt in the minds of those who knew both parties that they would continue to be loyal to the traditions of their respective faiths with complete understanding of the likenesses and differences in the two great segments of the Christian family.

At about this time, during the development of plans for the observance of the School's tenth anniversary, the serious curtailment of the School's income brought with it an earnest consideration of the possible necessity of curtailing the teaching staff. Paradoxically, the enrollment was increasing steadily from year to year. Student registration had reached 644 during 1936–37. It was Lampe's opinion that the School was already

under-staffed. That the Board might know where he stood in the matter, and to make clear that the need for keeping the teachers was the paramount issue, he put his opinion into a communication to the Board's chairman:

> My dear Dean Kay:
>
> Permit me to put in writing what I have told you orally, viz., that in the reorganization of the School of Religion made necessary by the discontinuance of the Rockefeller funds, it is my sincere desire to give you a free hand as far as I am concerned.
>
> Indeed, if the staff is to be reduced, it would be my personal preference to be the first to go. Please regard this, therefore, as the equivalent of a resignation, to be used at the discretion of the Board in the best interests of the School and of all persons involved.

What Fitzgerald had said in a previous meeting was strongly emphasized when this letter was read to the Board of Trustees, "One of the greatest dangers that could come to the Iowa School of Religion would be the loss of its director. Dr. Lampe is the one man in this country who can carry this great pioneering work successfully forward."

From O. D. Foster came an emphatic endorsement of this view. From former president Walter A. Jessup and from President Gilmore came the admonition to keep Lampe. The members of the Board found these opinions the echo of their decision when it unanimously voted at its May 17, 1937, meeting to reject Lampe's resignation and to re-elect him as Administrative Director on a twelve-month's basis beginning September 1.

. . . *anniversary*

The 1937–38 academic year marked the School of Religion's tenth anniversary. It also brought to an end the aid of Rocke-

feller money. "The School," said the University *News Bulletin* in a line that had become an old refrain, "needs funds." "The School," said an Iowa businessman, "is ready to fold up."

"The School," announced Director Lampe, "is now embarking on its greatest venture."

"The School," said O. D. Foster, "has come to the Kingdom for such a time as this."

"The School of Religion at the University of Iowa," said a syndicated article entitled *Religious Life at State Universities,* "has about five hundred students and the number is increasing from year to year. Its courses are fully accredited toward the University's degrees. Its teachers exercise complete freedom of individual conviction and a marvelous spirit of mutual respect, understanding, and good will have prevailed from the beginning of the School ten years ago."

The observance of the anniversary year began on a note of sadness. At the first meeting of the Board of Trustees, Dr. Lampe presented a resolution in reference to the passing of one of the Board's great men. Monsignor William P. Shannahan had died at the age of 67, and his memory was marked by an expression of Lampe's deep personal feeling.

"We are keenly aware," said the director's tribute, "that in the death of the Right Reverend Monsignor William P. Shannahan, the School of Religion has suffered grievous loss. He was a founder of the School, having served actively on its preparatory committees, and from the beginning has been a member of the Board of Trustees and of the Executive Committee. He also served for one semester as Catholic professor in the School.

"In recording our grief we also express our deep sense of indebtedness and admiration for his wise counsel, his untiring service, and most of all for those qualities of genuineness, loyalty and friendliness, which were never failing and which vividly

expressed the very idealism of our School. We can never forget the nobility of his life, the charm of his presence, or his faithful work among us."

Following the reading of this tribute, Jew, Protestant and Catholic stood together in silent prayer.

The good Monsignor did not live to hear a report which was made public during this tenth anniversary year, one which would have gladdened a heart that had grown to love everything the School represented. The Bishop had decided it was fitting that Mother Church should again be represented by a Catholic teacher on the staff. He would be a Catholic layman, Christian Richard, a Swiss by birth, whose educational process had included study in England, France and the United States. Professor Richard had received his Ph.D. degree at the Sorbonne, University of Paris, in 1934. He had taught in France and was at the present time instructor in French at Harvard University.

It was anniversary year and the news about the coming of a Catholic teacher held a special interest. As the School launched into a new approach to its problem of financing itself, it could once more say that the teachers are a Catholic, a Jew, and a Protestant. Actually there would still be two Protestant professors, Hawley and Morgan, and someone said that was a good idea. "The Protestants ought to try to keep the balance of power!"

Dean Kay said the Protestants ought to keep a better balance of money. His Board of Trustees had reached two judgments: 1) that in the support of the Protestant professorships too large a proportionate share was being carried by the Presbyterian Church, U. S. A.; 2) that in the support of the Administrative Director, too large a proportionate amount would be carried—now that university funds were to be used—by the Department of Philosophy in the College of Liberal Arts, in which Dr. Lampe had been appointed a part-time teacher. In

short, the time had come when Iowans should be called upon to finance the School of Religion and if the churches and individuals throughout the state would pledge themselves to do in the next ten years what Mr. John D. Rockefeller, Jr., had done since 1927, the School would then finally have come into its own. Its claims would be realized, its mission truly begun, its way clear and its future assured. Only through "the people" could the "cloud" be lifted.

This was the topic of the anniversary year. It was spoken about in committee sessions and planned for in meetings of the Board. It was the basis of a new budget which Lampe had whittled down to the lowest operating cost the School had ever known. Would there be enough Mannheimers and Adlers in the Jewish faith? Enough Shannahans and Farrells in Iowa Catholicism? Enough Cardles and Kays in Protestantism who would actually go out and raise the money? But more than that, would there be enough people in the state who would back up their belief in the principles of the School of Religion to raise a budget of fifteen or twenty thousand dollars? It all came back to principles and to the soundness of the idea: an idea that had grown, but only because the financial aid had been, in major part, the work of a philanthropist.

The School of Religion now stood facing its first real test of security in the program of the university and the hearts of the people. This was the year, this the hour, the great hour for failure or permanency. What had been Foster's analysis years ago? "The churches," he said, "have invested hundreds of millions of dollars primarily with the religious motive. The state has invested similar sums chiefly with the educational motive. Apparently these two types of institutions have adopted the policy of practically ignoring each other. The Church keeps hands off the University, the University keeps hands off the Church. If the state cannot teach religion in its great

schools, it will be obvious that the teaching afforded by the University must be supplemented by an outside agency which can supply this more idealistic interpretation of life. Religion has, throughout the history of humanity, been the one agency par excellence which has provided this 'interpretation.' The churches and the people of the churches find here their supreme challenge. They cannot, they dare not, refuse to enter this field without running the most hazardous risk of ultimately being annihilated."

Who would believe it? Who would believe Lampe when he said, "The support of the School will now come from this great commonwealth. After all, such a development is proper and right and it will doubtless add to our moral strength to have our stakes more firmly in the soil of our own state. We are moving forward!"

It was anniversary year. At the meeting of the Board almost all the familiar figures were there: Adler, Fitzgerald, Mannheimer, Poe, Stewart, Farrell, O'Connor, Lappen, Sherman, Bodine, Mahan, Kay. And there were, for the first time on an important scale, invited guests whose names were new but who sat in on the meetings, listening, wondering, weighing in their own minds the future destiny of a work that once more needed something of a miracle. Among them was one who took a special interest in all that was said. He was F. C. Waples, Methodist, of Cedar Rapids.

Anniversary year and on the afternoon of November 22, 1937, following a luncheon at which President Gilmore was the featured speaker, trustees, friends and students gathered in historic Senate Chamber of Old Capitol. Here the School had been founded. Here the first plans had been laid. Now, the union of faiths represented in staff and students observed the School's Tenth Anniversary with a public meeting which

took the form of a trialogue on the subject, "Making America Safe for Differences."

The Trialogue team consisted of Rabbi Eugene Mannheimer, Father Robert Walsh, and Reverend Stoddard Lane, all of Des Moines. Dean Willard Johnson of Drake University acted as moderator. It was an interfaith "round-table," one which was presented in many other cities throughout the midwest. But it never had an audience like that in Old Capitol, for here, in keeping with all that the School believed and stood for, were the men who felt they had the answer for the only way in which America *could ever* be made safe, through religion and education that respected men's deepest convictions and united men's truest hopes in a bond of brotherhood and a fellowship of faith.

PART THREE

The Reality and Future of the Idea

CHAPTER ONE

. . . *"infant" on the doorstep*

MR. JOHN D. ROCKEFELLER, JR., did the School of Religion a twofold service. By his financial aid, extending from 1927 to 1935 he helped in getting a great work started. By his wise counsel and the termination of his aid he compelled the School to find its place in the state which it serves.

It is difficult to fix the period at which this experiment in religion on campus came into its own, but it certainly was during the time that Iowans and Iowa's churches assumed the responsibility of financing the work. On that day a new ideology began. The work changed from a philanthropic enterprise to a program of the people and for the people, and sponsored by the people. The aims were the same. The objectives did not change, but a new spirit, a dynamic driving force, arose to bring to the School a spirit-to-spirit relationship which it had not previously experienced.

It was by no means a simple accomplishment. Work went into it, hard work on the part of Catholic, Jew and Protestant. Travel and effort and salesmanship were needed. Denominational leaders had to be convinced of the rightness of the plan. Iowans had to be sold on the idea that the *loyalties* which Stewart had talked about long ago were being demonstrated, that the *service* which Fitzgerald had emphasized was part of the program, that the spiritual *experiences* analyzed by Starbuck were realities, that the ideals of men like Foster, Jessup,

Kay, Gilmore, were being practiced, that Lampe's policies were sound, and, above all, that leaders in the three faiths, a Mannheimer, a Shannahan, a Cardle, would see to it that the work continued to emphasize those qualities which were "best for each and good for all." These achievements in the early 1940's contradicted the view that in order to get along with men of varying faiths one's own convictions would need to be diluted. The composition of the School as seen through its time of testing and the loyalty of its representatives was the standard by which it was judged. A typical supporter made the statement, "Any School that can do what the School of Religion has done in bringing religion to a state university, and in enlisting the kind of men that are on its board, is worthy of five dollars of my money any time!"

Every contribution was a substantial one, for it brought with it the moral support of the donor. Every good word for the School helped to underline its mission and tended to shake off old prejudices.

We who came to the School during the years in which the support was shifted from the east to the midwest learned much about Christian stewardship and religious economic techniques. In a southern Iowa town a businessman listened to our story.

"We need help," we told him. "We need money."

He had his questions. He wanted to know what he was "getting into." He was interested in finding out just what the courses were doing for students, whether young men ever decided to go into the ministry, whether we were liberal or fundamental, and "how come I haven't heard about this School before?"

We answered his questions. We invited him up to see for himself how religion is taught in a state university, and after a time of reflection he reached for a check pad lying on his desk. He made out a check for fifty dollars. We noticed it was drawn on a special account.

"I have a little money for these things," he explained quietly. "Some years ago when I got interested in religion I started keeping a Lord's side of the ledger. That's His. Whenever a worthwhile request comes along, the money is there. You can count on a little help from me from time to time."

In another town a member of the staff addressed a Rotary Club and brought the School of Religion into his story. It was an unintentional commercial, but there was one man in the audience who found it convincing.

"I never knew we had anything like this in Iowa," he told the speaker after the meeting. "If I can ever be of help, call on me."

Dr. Lampe wrote him a letter and a short time later a check for five hundred dollars came to the School with the promise that this would be a semi-yearly contribution.

An Iowa City woman sent fifteen hundred dollars saying that she had received a substantial "windfall" and wanted the School to share in it. "Tithers" representing many faiths put the School of Religion into their budgets. Denominations gradually began thinking in terms of support, earmarking a part of their apportionment or missionary or conference dollar for Iowa's School of Religion. The administrative director and the men on the teaching staff put the School on their list of benevolences. Members of the Board of Trustees were among the most faithful contributors. And there were others. From as far away as an army camp "somewhere in India" came a letter,

> Dear Dr. Lampe:
>
> I realize the difficulties educational institutions are up against back home. This is especially true for schools of religion in tax supported state universities. Therefore, I want to do my bit by making a small contribution. The enclosed check is not much, but if all the alumni, former students, and friends of Iowa would share in the common burden, I feel

certain that the School of Religion at Iowa could continue its splendid work.

Very sincerely,
JOHN CHAPMAN

The pattern for future financing was clear. The University assumed the administrative expenses including the salary of the administrative director. The people of Iowa seemed ready to underwrite the salaries for the teaching staff. Generally speaking, Protestants restricted their contributions to the "Protestant Fund," out of which the Protestant teachers were paid, while Catholics and Jews confined themselves to the specific support of their respective professors. Such was the practice during the years immediately following the cessation of Rockefeller aid. There was no doubt about it, the "infant" School of Religion left on Iowa's doorstep was finding a home and making new friends.

No preconceived theories guided its growth, no precedent was followed, no endowment was sought, no long range program or high-pressure selling campaign was instituted to assure its future. Under all circumstances, Lampe was determined to let the growth of the School be a natural one. His plan called for building carefully through the years and maintaining an achievement goal which would enlist the devotion of those to whom inter-religious co-operation without compromise of convictions was more than just a phrase.

. . . *triple threat*

During the post-Rockefeller years, when Dean Kay expressed the view that "the cloud of financial insecurity had been lifted by the combined efforts of generous donors," the School of Religion entered unexpectedly upon a critical period. Only

Lampe and his Board of Trustees had all the facts. Only they knew how many conferences and special meetings were held, how deeply some of the issues were rooted, and how seemingly unresolvable the differences had suddenly become. When it was over, Lampe made a characteristically statesman-like report. In May, 1940, he summed up the situation by saying, "The School has tided over a period of some unavoidable tension caused by changes in the personnel of its faculty. Indeed, within the last three years, there have been replacements in the Catholic, Protestant and Jewish professorships!"

"Well, at any rate," mused one of the trustees, "that proves that the three faiths are continuing to do things co-operatively!"

The reasons behind the nearly complete faculty replacement were not connected by any central cause. New positions had been found by the men and Lampe reported,

"Professor Hawley will become guest professor of New Testament in the Presbyterian Theological Seminary of Omaha. Professor Jung will be employed by the Anti-Defamation League of B'nai B'rith. Professor Richard will become executive secretary of the American Committee on Standards, the president of which is Professor Flewelling of the University of Southern California."

There was the possible danger that a completely new staff within a short three year period might disrupt the influence or life of the School. But it soon became apparent that new men could be found who would embody the enthusiastic vision which the School needed during this period of its history. The newcomers perpetuated the spirit of co-operation which Jung and Hawley and Ross had provided during the organizational stages of the School.

Rabbi Morris N. Kertzer, elected to the post of Jewish professor, was highly recommended by Dr. A. L. Sachar, national director of B'nai B'rith Hillel Foundations. This was in

1939 at the time that the Hillel Extension Service proposed to take the Jewish work at the School of Religion under its wings. This it did, but it was still necessary for funds to be raised for the support of the work. That task, according to Mannheimer, who usually did the bulk of the work of solicitation, was an easy one with Morris Kertzer making a name for himself and for the Jewish faith throughout the state.

Kertzer was young, dynamic, and a friend to all men. Jew and Gentile admired and respected him, students loved him, the members of the local Jewish congregation called him "our rabbi." He came to SUI from the University of Alabama where he had been on the teaching staff since 1937. His training included work at the University of Toronto and the University of Illinois and he had been associated with the Hillel Foundation at Illinois for several years, following his ordination as rabbi in 1934.

"The only trouble with Kertzer," said a Jewish member of the Board of Trustees, "is that he will set a pace which no ordinary man will ever be able to duplicate."

This was very likely a reference to a report of Kertzer's first year on campus which read like the work of a team rather than an individual. He taught four courses: *Jewish History, History of Religions, Historic Philosophies, Elementary and Advanced Hebrew* and directed a seminar in *Jewish Social Studies.* He sponsored three oratorical contests and three debates, arranged two musical programs for the benefit of Jewish students, an interfaith Thanksgiving Day Service, four interfraternity meetings, and bi-monthly Friday evening services. His "Open Forum" for the year became the talk of the town, and he brought to the campus such noted speakers as Milton Steinberg, Maurice Samuel, A. L. Sachar, Edward Israel, Mrs. J. Zeffren and Monroe Levens.

He invited Gentiles to the Jewish festivals and celebrations

and especially to the Yom Kippur services. In the field of dramatics he sponsored several one-act plays and for publicity he got behind the bi-weekly publication, *The Hillel Forum,* saw to it that the local newspapers were kept informed about Hillel activities, and circularized a special column edited by Hillel members captioned *Iowa Jewish News.* Hillel's social program included winter formals, men's smokers, spring formals, banquets, a basketball team, a ping-pong tournament and a "Professor Quiz" program. Kertzer also launched a campaign for student contributions to the United Jewish Appeal, interviewed students, visited the sick, and established a "Loan Fund Aid."

"This Loan Fund works in two ways," he explained. "For large amounts I recommend worthy students to the Temple Sisterhood of Des Moines which has helped many students with substantial loans. Smaller short term loans are made from student funds, that is from B'nai B'rith extension funds. Plans are being made to raise a Loan Fund from student contributions."

Besides this intensive and widespread activity, for which someone called the new rabbi a "close second to Superman," Kertzer during his first year on the staff spoke four times at Jewish meetings in Cedar Rapids, once in Marshalltown, three times in Davenport, once in Ottumwa, five times in Des Moines, once each in Sioux City, Wilton Junction, Grinnell, Mankato, Minnesota, St. Paul, Minneapolis, twice in Waterloo, Rock Island and Omaha, and ten times in Iowa City.

Those who wondered whether this display of interest in his new position might only be a sprinter's spurt which would quickly wear out soon came to realize that it was honest endeavor and simply a part of the man's make-up. During his second year, 1940–41, he repeated the same program and added a course on the *Hebrew Prophets* which he conducted "not for

credit" for students at the Methodist Church. In the community he organized the B'nai B'rith Lodge, served as leader for Young Judea, was advisor to the local Talmud Torah, chairman of the Executive Committee of the United Jewish Appeal, and opened Hillel House where Kosher meals were served for those who wished them and where, under the direction of a refugee couple, a club house for Jewish students became a permanent feature of campus life.

But if members of the Jewish faith were pleased with the achievements of their new representative, Iowa Catholics had good reason for looking forward with high hope to the development of their "department" in the School of Religion. A priest had been appointed to replace Catholic layman Christian Richard. Bishop Rohlman and Catholic members of the Board of Trustees gave their highest endorsement to Father Donald Hayne, graduate of Catholic University of America, student at North American College, Rome, professor of religion and director of Religious Activities, Mount St. Mary's College, Emmitsburg, Maryland, and assistant pastor at St. Wenceslaus Church, Iowa City.

Father Hayne had the personality to win the complete confidence of his students. Young—thirty-two—when he came to SUI in 1939, he brought with him a genius for understanding the problems of Catholic and non-Catholic alike, and his skill at student counseling became a by-word in the School of Religion offices. He was, according to Protestants who had never had any personal acquaintance with Catholic priests, a "real fellow" who "doesn't believe that anyone who isn't a Catholic is going straight to hell." Youth groups in local Protestant churches invited him to speak to their organizations and Hillel members had him as their guest on a number of occasions. His talks suggested the amazing depth of a philosophical quest, a refreshingly modern point of view tied in with classical tradi-

tions, and honest reflections which had grown out of a wide range of experience.

Father Hayne kept in touch with followers of other religions who were sincerely engaged in a search for a living faith. He did this not for the purpose of proselytizing; he was more the spiritual counselor than the evangelizing priest and he, too, believed that the greatest teacher is the one who teaches men to think. A highly cultured man, he had a common knowledge of those basic studies which faculty men admired. A creative thinker, he could not be bound by a single concept. Mother Church was unmistakably wise in sending to the campus such a man at a time when the program called for "selling the School of Religion to the people of the state." It was a quality of Father Hayne's chaplaincy to Catholic students to try to provide for them the opportunities for worship and for Christian character development which they would have in a normal parish, making such adaptations as their special status called for, and attempting to create among them a cohesive community spirit on religious as well as educational and social levels.

He conducted Sunday Mass for Catholic students at a local mortuary and said, "I felt that the Catholic Foundation should begin its independent existence with its own independent worship services. Local churches would have been available for Mass, but not at the Sunday morning hour when I wanted my group to be worshiping together. Mr. Walter Riley's generous permission to let us use his funeral parlor made these meetings possible and there was an almost thrilling 'early Christian' atmosphere about offering Mass there on our homemade altar, with the students kneeling crowded around it on all sides."

Later, Monsignor Meinberg arranged to have the students attend Mass in St. Mary's Church. He reserved both sides of the entire middle aisle for members of the Newman Club and affiliated students and required his parishioners to use only the

pews against the walls. The Monsignor also allowed the new Catholic professor to hear confessions in his church every Saturday and appointed days in which St. Mary's could be used for student baptisms, weddings and spiritual retreats.

These retreats, three-day periods of spiritual stock-taking, with Mass each morning and a special sermon, were innovations in religious emphasis. Catholic, Protestant and Jew began to hear of them and saw in them a vital method for stimulating and deepening personal faith. Father Hayne, in addition to the Sacramental work of hearing confessions, made himself available at any hour for consultation on any matter that a student wanted to discuss. This clinical service was facilitated by the Sisters of Mercy, who placed at his disposal a ground floor office in Mercy Hospital, to which students could come at any time quite privately.

"In all of this," Father Hayne said later, "I learned to respect and appreciate the kind of men that made up the administrative staff of the university and the School of Religion. I remember how Professor Morgan tramped in and out of university halls with me, looking for a suitable place where Catholic students might meet. I shall never forget the expert counseling service which Dr. Paul E. Huston of the Department of Psychiatry was always willing to give. And I learned every step of the way to admire the co-operative spirit of Dr. Lampe. To me he symbolized all that the School of Religion stands for."

The Newman Club grew rapidly under Father Hayne's leadership. He bore in mind a basic point in Catholic philosophy which held that religion is, among other things, a branch of knowledge and that education is incomplete without it. Catholic students, whose schedules prevented them from taking the courses taught by the Catholic professor in the School of Religion, were offered "discussion groups" and non-credit

courses in the Newman Club. Father Hayne followed the policy advised by the national Confraternity of Christian Doctrine that the priest-director should abstain from attending discussion group meetings, lest his presence in any way "impede the full freedom of discussion" or he yield to the temptation to "say a few words" which would turn the meeting into a lecture session. But the priest-professor personally supervised, through the Newman Club and the Catholic Foundation, public lectures by eminent speakers, Sunday breakfasts with worthwhile programs, informal suppers and banquets which were frequently attended by Bishop Rohlman and other bishops of Iowa.

Every semester deepened the Church's interest in the Catholic work, and there was growing evidence that high sanction was being given to a closer integration between Catholics of the state and Catholic young people at SUI. One of the tasks of the Catholic Foundation was that of securing its own financial support and this drew together the co-operative efforts of Bishop Rohlman and Bishop Gerald T. Bergen of Des Moines together with such organizations as the Davenport Diocesan Council of Catholic Women, the Knights of Columbus, the Catholic Order of Foresters, the Daughters of Isabella and Catholic student activities. A Catholic student center was being talked about. *Life Problems,* Father Hayne's most popular course in Christian ethics, was given wide publicity. And, occasionally, the earnest *esprit de corps* which existed among the Catholic professor and his colleagues was featured in campus incidents. Such was the case one day when a professor in another department in the university made a slurring remark about Jesus Christ. A Jewish student complained of this conduct to Rabbi Kertzer. He discussed the matter with Father Hayne and with the Protestant representatives on the staff and took it upon himself to bring the incident to the attention of the President of the University.

"I rather think," said Father Hayne, "that my Protestant colleagues or I would have been as quick to resent an anti-Semitic utterance."

It was always Father Hayne's belief that the School of Religion had achieved three vitally important goals: 1) it had vindicated the right of religion to a place in the university curriculum and the feasibility of giving it that place in a state university; 2) it had given the students the opportunity to keep their knowledge of religion abreast of their secular knowledge; 3) it had demonstrated the fact that in American society differences of opinion could be maintained without conflict and respected without strife.

. . . *Iowa's Religious Heritage*

In 1942, the Jewish work was thriving under Kertzer's direction, Catholic activities were building steadily under Hayne, and Protestant co-operation was continually improving under Morgan's planning. It was during this period that the author dropped in at the headquarters of the School of Religion. He found Dr. Lampe at his desk in the cramped office which he has preferred ever since the School moved into its "suite" in MacBride Hall. We talked about many things that afternoon, the Protestant work in the School, Morgan's resignation in order to become Dean and Professor in Asheville College in Asheville, North Carolina, the growing influence of the School in its relationship to the state, the increasing emphasis on inter-religious understanding, and, particularly, the religious heritage of Iowa.

We always came back to that. The privilege of research under a Rockefeller fellowship had given me an insight into many little-known religious movements and had permitted a

survey of the amazing array of religious groups in this land of religious freedom. My work in drama and creative writing had been devoted solely to an interpretation of religious Americana. Plays for the National Conference of Jews and Christians, articles for national publications, dramatic spectacles for the city of Chicago and religious groups in Cleveland, New York and Los Angeles always had as their central theme the contribution of religion to our cultural life.

Where would one find a richer tradition than in the great American Midwest, and where in the Midwest could one discover a more dramatic setting than Iowa? We talked about movements devoted to interfaith co-operation. We talked about my research in Pennsylvania, in New England, in the Canadian provinces, and in the American Southwest, but we always came back to Iowa like travelers in search of the legendary acres of diamonds, with the feeling that the undiscovered treasure was hidden in our own front yard. Iowa was the front yard. Iowa with its Mennonites, its Amana Colonies, its settlements of Quakers, of Amish, of Dutch Reformed, Welsh Presbyterians, Swedish, Danish, and Norwegian Lutherans; Iowa with its Trappist monastery, its historic Mormon trek, its Icarian experiment, its religious traditions all the way from the Little Brown Church to Billy Sunday, from the Reorganized Church of Jesus Christ of Latter Day Saints to the evangelistic conferences of the Two-by-Twos; Iowa with its hymnology and litanies from Swedenborgian to Primitive Methodist, from Moslem to Anglo-Israelite, from Croatian to Jehovah's Witnesses; Iowa was our theme.

Lampe said, "Why don't you draw up a plan for a project that will bring Iowa's religious tradition into the orbit of the School of Religion? It will be good for us, good for the groups, and good for the state."

It was as simple and as indefinite as that. Nothing was said about a "job" or "salary" or "the future." Neither of us

knew how these impromptu plans would develop, but I left Room 107 that day with a dream in my heart.

At the beginning of the 1942–43 academic year a story was sent to newspapers under the heading, "Religious Heritage Project Sponsored by School of Religion." The account reported,

"The School of Religion at the State University of Iowa has introduced an extension program, *Preserving Iowa's Religious Heritage*. The plan calls for the preservation of the rich traditions of pioneer religious groups in Iowa, the preparation of radio broadcasts, articles on regional religion, dramatizations, recordings of hymns, and a service to Iowa churches and communities.

"Director of this project is Marcus Bach, writer and interpreter of religious material who has returned to the university from the west coast to complete his graduate study. Professor Bach goes directly to the source for his material, personally meets Iowa's religious leaders, and addresses civic and church groups on the aims and scope of this new work.

" 'Religious articles, books, hymnals, pictures of historical interest are beginning to be received by the School of Religion,' Bach said. 'One man even gave me an old oaken bucket. I was inquiring about Quaker history in West Branch and a Mr. D. E. Edwards, who has a pump shop, had this bucket in his window. He said it had been used by the early Friends when they came to Iowa in covered wagons years ago. I asked him for it. He said, 'I never met you before, but I've heard about the School of Religion. Take the bucket!' So I took it.

"Bach emphasizes that the basis of this work is not the gathering up of mementos, but the preservation in many forms of the spirit that has made Iowa a commonwealth of historic faiths united in a common cause.

"The entire program of this extension work is being financed by the combined efforts of Catholic, Protestant and Jewish supporters."

Many felt the drama and spiritual pull of this experiment. It was a new and workable method of discovering basic truths and shaking off old prejudices. It was a project in public relations never before tested on such a widespread scale, never before undertaken with such intensity and never before accompanied by such rewards.

It said to Iowa's Old Order Amish, "You have made a genuine contribution to the culture of this region. When people think of you they think of stability and principled living. We want to familiarize our students with the traditions of your faith."

The Amishman replied suspiciously, "Is that so? I'm not so sure. When people think of us they think we're queer ones. We wear beards. We use hooks-and-eyes instead of buttons. We drive horses instead of automobiles. Electricity we don't believe in and modern conveniences and luxuries aren't for us. Education is kind of out of our lives, too. I guess we are about as far from university thinking as people can be."

But we said, "It's this way, Mr. Amishman. You represent something which we have lost. You may have something in the way of a simple, reflective faith that we ought to know about. Maybe when we see you drive your horses and buggies we remember that we're traveling too fast! Your renunciation of luxuries warns us that we depend upon them too much in our search for contentment. It may even be that your traditional stand against war has meaning in it for others. We may not agree with it, we may not even believe in it, but it may give balance to our thinking when we are tempted to become overly militaristic or put our faith only in arms. And what's more,

you have a tradition in music and faith that is good for the youth of our state and instructive for the students on our campus."

The Amish believed us. They felt that we were as honest in our views as they were in theirs. They began to drop in at the School of Religion because they felt that we were ready to meet them on the level of Christian culture by which they lived. And there came a time when they were prepared to share some of their most cherished traditions with us.

One night a group of the Old Order Amish came to the campus. They came after dark wanting no publicity, no fanfare, no sensationalism. They came at our request to record for the first time in the history of their faith some of their beloved Amish *Lieder*. Hymns that had been transmitted by oral tradition from generation to generation for three hundred years were now permanently preserved. Professor Philip Greeley Clapp of the Music Department made the recording facilities available. Professor Addison Alspach was at the controls. The *a capella* anthems which were sung that night launched a recording project which the Library of Congress referred to as "not only unique, but vital in the preservation of America's traditional faith groups."

During its first year our growing repertory included the chants of the inaccessible Trappists, interviews and songs of the Dutch of Pella, the Welsh of Crawfordsville, Danish Lutherans, Swedish Lutherans, Norwegian Lutherans, Primitive Methodists, choirs of the Reorganized Church of Jesus Christ of Latter Day Saints, Moslem prayers, famous hymns by Jewish cantors, Negro spirituals, Mennonite congregational singing and Mennonite quartets, interviews with members of the Quaker faith, an interview with a representative of the Unity School of Christianity, and the recording of a lecture by an authorized lecturer for Christian Science.

It was more than a project in collecting religious and folk songs. It wove the intricate pattern of Iowa's religious expression into the life of its youth. Morning Chapel, the daily devotional broadcast, found a new source of inspiration. It now invited representatives of the "lesser-known" religions to be its guests. Early settlers were featured in "Pioneer Weeks" and in programs entitled "Remembering Yesterday." They came and had their say.

A Quaker in his late seventies, appearing for the first time on the air, said, "When holy men of God were writing down their thoughts and deeds by divine inspiration, they were serving God in their day and building better than they knew. May we, too, by using the devices which science has given to us, spread our message far and near for God's great glory."

"Use the things of the present," declared a Mennonite, "but use them wisely. Master them or they will make you their slave. I wish for every student and listener to my voice a living knowledge of the power of faith."

The Trappist Father Prior, permitting his voice to be recorded, said, "In the great silence we find God. Pray. There is nothing nobler than prayer. Prayer appeases God and turns Him again to bestow His mercy upon His children."

Every man had a message: "Religion is perpetuated by its followers in the application they make of it in their daily living."

"The early churches had a facility for developing outstanding laymen who reflected the churches' work."

"When I look back at yesterday's religion and remember how people went to church in spite of hardships, I think the present generation has gotten soft."

"The religion I believe in has nothing to do with the size of a congregation. It has much to do with the degree of faith in the believer's heart."

"The religion planted by the early settler lives not only in church buildings, but in the lives of the people of today."

Soon many of the churches which had never had any connection with university life were inviting students and entire classes to attend their services, to meet the people and to find out for themselves what their faith meant in the lives of their followers. There was every indication that the extension program of the School of Religion would not only help to preserve the religious heritage of Iowa, but also perpetuate it.

CHAPTER TWO

. . . *F. C. Waples*

DURING the period of transition from Rockefeller support to Iowa financing, the president of the School's Board of Trustees, Dean George F. Kay, found it necessary because of failing health to tender his resignation. He had guided the School through its formative years, had injected into it his philosophy and faith, and had been so affectionately inclined toward all it represented that he once said, "If the School of Religion has a godfather, I'm it." No one denied him the honor. He had served for sixteen years with unusual distinction and his counsel would be sought even after his official resignation from the presidency of the governing body.

The Board had many able personalities from which to choose Kay's successor. It unanimously selected a comparative newcomer who, because of a unique combination of talents, seemed perfectly qualified for the job at hand. He was F. C. Waples, prominent Cedar Rapids business executive, head of Midland Mortgage Company, influential member of St. Paul's Methodist Church, civic leader, and, above all, a man with a growing consciousness about the need and value of the School of Religion in the life of the university and the state.

"My first remembrance of the School of Religion was in the early 1930's," Waples once said, "and my first information about it came from Professor Morgan who spoke at several church conferences. The School seemed to me to be a great

experiment typified by the kind of co-operation which we Americans understand. It was evidently putting into practice principles which many of us had thought about but never publicly expressed."

He had been invited to the Iowa City meeting in 1935, was elected to the Board of Trustees in 1938, and became president of the board in 1941. As he studied the program of the School and listened in on discussions about policies and financing and church participation, he was struck by one recurrent thought. "Why," he wondered, "does not everyone in the state know about this School? And if all Iowans did know about it, why wouldn't their interest be fully as great as mine?"

The dissemination of facts about the School became the keynote of his office. Believing that people were very much alike in their search for meaning in life, Waples proceeded with the idea that an attempt to pool the basic truths which men of various faiths had discovered constituted a movement which religious people would support with all possible strength.

"We exchange ideas about business methods and technical processes," he reflected, "and the School of Religion is exchanging ideas about discoveries in the spiritual life. This is not only reasonable but vital. It is vital to students and also to people throughout the state. Let's tell them about it. It is my feeling that religious-minded people will find in the School of Religion a united front to combat the modern tendency against religion."

His own faith went deep. As a boy he had been taught that "being religious" implied a definite spiritual experience, a distinct "turning over in one's mind" that a change in attitude about life and life's meaning was taking place. An objective standard, God, as revealed in Jesus, became the rule and pattern upon which this new "turning" was measured.

"This personal relationship with God," Waples declared, "came to me through Methodist teachings, but as I grew older

I realized it was the teaching of every Christian group. Then I began to learn that it was the teaching of most non-Christian groups as well. A true relationship with God cannot be bound by denominational rules. The older one grows the more he realizes that God is the God of all men and that He will carry every man through any situation if the man plays fair and has faith. Faith is the great thing back of all human experience, faith that there is something more to life than just our everyday existence. All of these things seem fused in the philosophy and objectives of the School of Religion."

. . . *religion on campus*

At the start of the 1940 academic year a new university president took up his duties. Virgil M. Hancher, Iowa graduate in liberal arts and law, a Rhodes scholar and for fourteen years member of a prominent law firm in Chicago, was inaugurated as the sixteenth president of the State University of Iowa. He was the third president which the School of Religion had known during its historic development and it found in him a conscientious champion of the interfaith ideal and a man of deep Christian convictions. His active participation in the parish work of Trinity Episcopal Church in Iowa City reflected the personal quality of his faith. His public statements left no doubt of his desire to make the tone of the university "dominantly religious."

In a commencement address and charge to the candidates he said, "History records the ebb and flow of civilization, the aspirations and failures of men and nations. Whether it possesses a rhythm or pattern is still a matter for dispute—yet, as one surveys the record, the trend has been upward. There is little evidence that modern man has a better brain than the

prophets of Israel or the sages of Greece or Rome, but modern man is the inheritor of ideas and instrumentalities without which our modern civilization could not exist.

"These ideas and instrumentalities have come to us because men have believed that they were free to make choices, and that the choices were real. They have believed that what they did, as individuals and collectively, made a difference in the long history of mankind, even in human destiny itself. They counted it the better part of wisdom to be on the side of the angels.

"You, too, have a choice, and the choice is real. It should be made, not in response to the staccato drum-beat of temporality but in the quiet and contemplation of eternity. You have but one life, and a short one, at your disposal. There is not time to squander it hastily. Only in leisure can you savor it to the full. 'Be still and know that I am God,' came the voice to the Psalmist long ago. 'Be still and know the good' is as modern as tomorrow's television set. Wise choices are the distinguishing mark of an educated man. You, too, can be on the side of the angels. Can you afford to be anywhere else? With what greater wisdom can you be wise?"

Such views, as we have seen, had long been sustained by the men who made lasting contributions to our School of Religion. Jessup, Gilmore, Kay, Seashore, Stewart, Fitzgerald, Case, Starbuck, Ensign, had pointed the way and still others were to carry the light forward as part of the SUI religious tradition. Prominent among them were several staff members whose influence came strongly into the School's story during the early 1940's.

H. John Thornton brought to the Board of Trustees the influence of a personality which had already drawn many students to the Iowa campus. Officially he was an historian, a member of the history department and to those who had heard

him on frequent radio broadcasts, to parents who had listened to his vivid commentaries on student life, to Iowa audiences who knew him as a lecturer, he was a symbol of solid scholarship and wholesome faith in the goodness of the human heart. He rang true, and when he spoke people listened.

The School of Religion felt a certain security in Thornton's knowledge of the history of American faith. His evaluation of the work was measured against the background of our country's struggle for religious liberty. Many of his observations were reprinted and repeated in courses in religion and several of his writings were destined to become classics in a contemporary view of religious culture and the democratic ideal.

"We are today," said Dr. Thornton in a radio address, "the heirs of a great spiritual heritage. We are not always what we should be. Very properly do we acknowledge in the public confession that 'We have done those things which we ought not to have done, and left undone those things which we ought to have done.' But we honor our heritage. We love our churches. We bow in reverence before the God who made us, and who sustains us through all the vicissitudes of our mortal life. Among the many glorious things religion has done for us in America has been to teach us to have respect and tolerance for the varying forms of each other's faith. No matter what those forms may be; no matter how diverse our manner of worship, there is one point at which we all may meet: our faith in God. There is one hymn in which we all may unite our voices together: Faith of our Fathers living still, We will be true to Thee till death."

From SUI's College of Commerce came another board member whose interest and influence had long been cherished by the School of Religion. Chester A. Phillips, whose educational training had been almost exclusively in the east with degrees from Yale and a professorship at Dartmouth, had become

a leader of note in the American midwest. He had been dean of the College of Commerce since 1921, consulting economist with the Federal Reserve Bank of Chicago since 1937 and during an interim in 1940 had been acting president of the State University of Iowa. His books on banking and his analyses of business cycles were important texts in their field and his contributions to economic journals were many. Denominationally, Dean Phillips belonged in the tradition of the United Brethren, a church whose history had been closely woven into the fabric of American Christianity since the 18th century and one which had consistently aimed at inter-religious understanding.

Important in the work of the Board of Trustees was another dean, Francis M. Dawson, head of the university's College of Engineering. A Canadian by birth, and with training in Canadian schools and colleges, he came to the States to continue his work at Cornell University. When he was called to SUI in 1936 he had established himself in both countries as one of America's leading engineering experts. His experience included technical work with the Canadian National Railroad as well as with engineering firms, professorships at Cornell University, the University of Kansas, and the University of Wisconsin, and service with the Canadian Army engineering division during World War I. Through the years, however, a major interest had continually been the character side of student life and a better understanding of the human equation. The Dean brought the fine embodiment of this spirit into the affairs of the School when he became a member of its board.

Elected as a representative of the Jewish faith, and adding to the School of Religion history the renown of a career of international greatness, was Dr. Arthur Steindler, orthopedic surgeon at Children's Hospital, University of Iowa. Austrian-born, Dr. Steindler had won the love and admiration of Iowans through his humble and unselfish service to the people of the

state. He came to Iowa in 1916, two years after he had become a naturalized citizen and soon his influence was making itself felt, not only in medical circles and in the work of his profession, but in the cultural and spiritual life of the people. He found the School a reflection of his deepest beliefs and a medium for expressing his conviction that men of good faith can and should work together for stability, harmony and teamwork in religion as well as in every phase of civic life.

Such were the men who were continually being enlisted in the broad, effective inter-religious fraternity, the School of Religion. While it was necessary to identify them according to their denominational affiliation so that the regulations of the constitution of the board of trustees would be met, and although each man held to his own religious convictions, the overshadowing attitude was a united fellowship of faith in God and a deepening of effective co-operation.

From Wellman, Iowa, came a representative of the Mennonite faith, A. C. Gingerich, president of Maplecrest Turkey Farms. "A. C." had long been a friend and active supporter of the School of Religion.

From Fort Madison came Craig R. Sheaffer, president of the W. A. Sheaffer Pen Company. He was the man whose interest in the School had been stimulated by the address he heard at Rotary and who said, "Let me know if there is something I can do to help along in this cause."

From Centerville came F. Lazelle Sawyers, prominent civic leader and president of the Centerville National Bank. Mr. Sawyers was the official representative of the Christian Church on the School's Board of Trustees.

A. G. Bush made his work as a member of the board one of his major interests. He was a graduate of the Law School at SUI and a practicing attorney in Davenport since the turn of the century.

The interest of these men, coupled with the board members who had served through the years, gave evidence of the importance of the School in the Iowa scene. It also proved that interest was mounting in inter-religious relations and that the problems of religion in education were considered sufficiently vital to challenge the thought and effort of laymen. They pooled their ideas with the ministers who came to the board during the mid-years of the 1940's, at a time when the clergy's interest in the School of Religion was becoming increasingly more evident.

Through these years Presbyterianism had its delegate in Dr. Alfred S. Nickless, well-known author and pastor of the First Presbyterian Church in Davenport. The United Presbyterian denomination was represented in turn by such men as Rev. W. F. Stewart of Grinnell, Rev. John W. Bickett, Newton, and Rev. George Kerr of Washington, Iowa. The Disciples of Christ sent Rev. Lew C. Harris and, later, Rev. P. R. Stevens of Des Moines, to be followed by Rev. Sam Williamson of Fairfield. Unitarianism's delegate to the board was Rev. Waldemar W. Argow of the People's Church, Cedar Rapids. From the Congregational Christian denomination came Dr. Frederick M. Meek of Plymouth Church, Des Moines, who, upon his acceptance of a call to Old North Church in Boston, was succeeded by one of Iowa's greatest Congregational Christian laymen. He was Richard H. Plock of Burlington, attorney, nationally known churchman, and prominent member of the Iowa State Board of Education.

. . . *St. Thomas More Parish*

On the teaching level it was becoming increasingly apparent that the Catholic professorship was rapidly coming into its own. Enrollment of Catholic students was being stepped up.

Courses in the Catholic subjects were becoming ever more popular. Catholic parents were vitally interested in the development of this work, and Protestants, who had often thought that Catholicism was incapable of inter-religious co-operation, began to pay attention to a growing Catholic support. There were indications that Catholic authorities were looking for a solid co-ordination of all Catholic student activities under one central authority and there was a persistent announcement of a Catholic Student Center.

Those who followed the developments from the inside knew the great idea had been born at a meeting in August, 1943, when Bishop Rohlman met with his council. Those who joined with him knew that it was his vision and determination which crystallized the plans; plans which were to be unusually significant in the history of Catholic relationship to education in a state university.

Father Hayne, who had been intermittently ill during 1942, had asked to be relieved of his classes. For a time his courses were taught by Father Edward Drummond, S.J., and Monsignor Meinberg. In 1943 a new man, Dr. Joseph B. Code, came from Washington, D. C. to take the post. Code was a brilliant scholar, had studied in Heidelberg, Oxford, Paris, and Louvain where he received his doctorate in historical sciences. But Iowa was not for him, nor was he for Iowa. An opportunity for religious work in South America called him and he left SUI after three months of teaching. Once more Monsignor Carl H. Meinberg arranged his time to help fill the position and was assisted in the teaching load by Father Marmaduke Seymour, C.Ss.R., and Father C. D. Mannhardt. Then the teaching appointment was given to a priest whose sincerity and greatness of spirit were to make a lasting impression upon Catholic and Protestant alike, Father Bonaventure Schwinn, O.S.B.

Father Schwinn came to the School of Religion from St.

Benedict's Abbey, Atchison, Kansas. He had been vice-president of the Abbey and professor of philosophy. Catholics throughout America knew him for his contributions to many ecclesiastical reviews.

In September, 1943, when the diocese purchased a large fraternity house located at 108 McLean Street and began to remodel and equip it for a Catholic student center, Father Schwinn was appointed director and Father Mark Merwick, O.S.B. was put in charge of temporalities. Father Schwinn also continued as Catholic teacher in the School.

On February 14, 1944, Father Leonard J. Brugman, assistant at Holy Family Church, Davenport, received the appointment of business manager of the new center and joined Father Schwinn and Father Merwick in a religious program which was to become notable and highly important in Iowa Catholicism and the field of education.

The greatest achievement was the establishment of a campus parish on February 25, 1944. From that day on, any Catholic student, whose parental home was not in Iowa City, was counted as a member of the parish of St. Thomas More.

When Dr. Schwinn and Fr. Merwick returned to St. Benedict's Abbey in June, 1944, Father Brugman became pastor of the newly erected parish and began laying ambitious plans for building and equipment and the possibility of a chapel, "a church away from the church at home" for Catholic students at SUI. He believed that any great program would have to be developed gradually over a period of time. Furthermore, the work would need to be scaled to the number of students to be served, and the new director was well aware that the financing of the plans would be his responsibility.

At this time July 1, 1944 the Rev. J. Walter McEleney came from Fort Madison, Iowa, to take the post of chaplain to the University Hospitals and assistant to the director of the Student

Center. He took up his residence at the Catholic Student Center which was also becoming the home for priests who came to SUI for study and special training. Here, too, came the newly appointed teacher on the School of Religion staff, the Rev. J. Ryan Beiser.

Father Beiser had been ordained by Cardinal Glennon in St. Louis in 1944. His training included study at St. Ambrose College where he received his A.B. degree and he was the recipient of an M.A. and a Ph.D. degree from Georgetown. History was his major, and teaching experience at St. Ambrose, Georgetown, and Springfield (Illinois) Junior College prepared him for a highly successful career at the School of Religion. The Newman Club, of which he was chaplain, grew under his influence and planning. He saw the student center broaden its field of service, he was the force behind the enlargement of the popular "Kampus Kapers," an annual student musical comedy presentation, and he inaugurated radio programs which featured Catholic scripts and used Catholic personnel.

Father Beiser's courses stood high in the university curriculum. Popular among them were *Life Motives, Christian Origins, The Catholic Church and Civilization, The Catholic Church and Society,* and *The Catholic Church Since 1500.* He also joined in the development of a seminar course on "Inter-Faith Relationships" and conducted extensive reading and research projects among graduate students in religion.

In October, 1947, St. Thomas More Chapel was solemnly blessed by the Most Reverend Ralph L. Haynes, Bishop of Davenport. The chapel, of quonset design, was built in less than ninety days and adjoined the Student Center on North Riverside Drive. It spoke of things to come, of greater and more effective service to Catholic students, and of the consolidation of support around a permanent program with men especially trained in the field of campus work. Its services

showed the customary intensive and inviting schedule: "Sunday Masses, 5:45, 7:30, 9:30, 11:30; Weekday Masses, 6:30, 7:00 and 7:30; Special Masses at stated hours on Holy Days and First Fridays; Confessions on Saturdays, days before Holy Days and First Fridays, also before the Sunday Masses and at other convenient hours."

When Father Beiser left the School of Religion to join the Faculty of St. Ambrose College, Davenport, he was succeeded by Professor Robert J. Welch, Catholic historian, who came from St. Ambrose. This "exchange," effected in 1949, seemed to represent the close relationship existing between a prominent Catholic college and the School of Religion. Father Welch grasped the challenge of the School immediately and his classes rapidly reflected the continually growing interest in Catholic teaching. He was an Iowan, born and brought up in DeWitt and trained at St. Ambrose College. His advanced study included work at the Catholic University, Washington, D. C., and the University of California. As already noted, he was a priest-historian and strengthened both the spiritual and academic fiber of the School of Religion.

Radio listeners had heard Catholic programs previously over WSUI, but shortly after Father Welch took up his duties, the Newman Club presented a series of six programs on "The Meaning of the Mass." This series used a variety of radio techniques and graphically indicated the principal parts of the Mass in its central role in Catholic devotion. The presentation started with an analysis of the Mass and then explained the meaning behind the ritual, the basis of its historic development and the spirit inherent in its observance. Iowans liked the idea. To them it was a final indication that Catholicism was fully cooperating with the School's tradition that religion in all its mystery and beauty can be presented universally, honestly,

openly, in a bold demonstration of the basic concept of unity in diversity.

One thing seemed certain, Catholicism was now permanently established in the School of Religion. Endorsement of this fact and an evaluation of its position came from a far distant but significant source. A high-ranking Jesuit, Father C. Crevelli, wrote from the Vatican Library during the Holy Year of Jubilee and said,

"Having studied with charitable accord problems of relationships between Roman Catholics and Protestants, as men can who have the will to understand, and having considered your purpose at the State University of Iowa, we felicitate you on the successful carrying out of a plan so well designed to give equal opportunities to responsible leaders of the Jewish-Christian tradition. In this day when all spiritual agencies are ominously confronted by formidable common foes, all men of good will are obligated to harness their spiritual and material resources, so far as they can without compromise of principle, for the maintenance and enrichment of all that is so precious to us in Western civilization.

"As sincere seekers of the Light, as we respectively see the Light, in our common desire for better relationships among men, we jointly express our gratitude to God and congratulate you at Iowa City for the demonstration so well provided in your interfaith adventure, of what charitably-minded men of Godly purpose can do in similar situations."

CHAPTER THREE

. . . *good hybrid*

AND the School grew. It grew like the Iowa corn, tall and straight! It grew because it was of good stock and because it had a mission and purpose for its time.

It had leadership and vision and courage, but most of all it had faith behind it; the staunch faith of men and women who believed in it sufficiently to support it with effort and money and devoted lives. They saw it grow. The enrollment increased from 587 in 1944–45 to 1811 in 1946–47. The peak was reached in 1947–48 when the Administrative Director reported,

"We have reached a record enrollment for a university year with a total of 2407 students. Nearly half of this year's enrollment was in a core course entitled 'Religion in Human Culture.' This was given in two sections, one with over 200 students taught by the Catholic professor. The other with over 300 students taught by the Jewish professor, the Protestant professor and guest teacher, Dr. Howard Thurman. This course is called a 'core course' because it is listed among six courses in the Humanities, at least one of which must be taken as a requirement for the A.B. degree. So, in selecting the course, the students were operating under what might be called a compulsory option.

"Of the six options a course in history entitled "History of Western Civilization" was chosen by the largest number, the course in Religion by the next largest, and by a smaller num-

ber, courses in Philosophy and the Fine Arts. This reveals, I think, an encouraging measure of interest on the part of students in the study of religion.

"Moreover, in this connection, I am able to make a factual comment on the charge sometimes made that courses in Religion are 'snap courses.' A report has been issued on the grades assigned during the first semester of this year in every department and class of the university. The grades assigned in the core course in Religion were considerably below the average in other core courses and in the university as a whole."

Lampe's announcement, which spoke of Howard Thurman as a member of the School's faculty, was far-reaching in its import. The distinguished Negro educator and philosopher won the warm regard of the University Administration, Board of Trustees, church groups of Iowa and students. For the first time in the School's history inter-racial emphasis was added to the inter-religious concept. It would have been difficult to have found a better man for this mission than Dr. Thurman. As pastor of Fellowship Church, San Francisco, he was known as a pioneer in the development of a congregation where race and creed were challenged by the great commandments, love of God and love for fellowman, where the essence of worship was the awakening of the inner spirit, and where there was one eternal truth for worshippers to copy, the knowledge that God has created of one blood all nations of men to dwell on the face of the earth.

By a fortunate circumstance, Dr. Thurman's broadening influence at the School was perpetuated and extended by another guest professor, Dr. T. Z. Koo, Chinese educator and lecturer in the field of cultural relations. Dr. Koo had been doing notable work in the field of inter-racial and inter-religious friendship and was already well-known at SUI and throughout university circles. The Madras Christian Confer-

ence, the World Conference of Christian Youth, the Convention of World YMCA Alliance and the Institute of Pacific Relations had felt his influence. He had served as a delegate to the First Sino-Japanese Friendship Conference and as adviser to the Chinese Delegation at the United Nations Conference in San Francisco.

Dr. Koo's course in "Chinese Culture" and Dr. Thurman's seminar on "Mysticism and Ethics" led toward the integration and the harmonization of inter-cultural factors inherent in the School's structure. The focus of the student was directed to a larger, world-wide view and the School of Religion was aided in its pursuit of techniques by which it could best apprehend a broader service to the people of the state.

. . . *spiritual continuity*

The School grew, and within the years of this remarkable increase in interest and enrollment, other important changes had been made in the Protestant and Jewish teaching personnel. Ever since the departure of William H. Morgan in 1941, a search had been going on for "just the right man" for the Protestant professorship. University administration and School of Religion officials found him in Dr. David C. Shipley who had just received, in 1942, his doctor of philosophy degree from Yale Divinity School. His undergraduate work had been done at Asbury College and advanced work at the University of Southern California had rewarded him with a master's degree in Theology and a master's in Philosophy. He was a Methodist by background and ordination, but once more the School had found a man who combined an ecumenicity of spirit with the deepest traditions of his own faith. The Iowa campus, predominantly Methodist so far as student denominational affilia-

tion is concerned, and Iowa Methodist churches, increasingly more conscious of their role in the School's program, found Shipley a choice representative. His courses included *Protestant Thought, Ecumenism and Contemporary Christianity, New Testament,* and the development of Protestantism's place in the core course.

It was Shipley's emphasis upon scholarship which seemed to draw a higher calibre of graduate material to the School and it was his insistence upon academic excellence which brought new credit and attention to the Protestant end of the work. "Shipley," said Lampe in an evaluation of the new professor, "has the qualities for an ideal teacher in a School of this kind, scholarship, winsomeness, a deep spiritual life and the kind of co-operativeness that is more willing to give than to receive."

In the field of Jewish teaching an equally able professor had been elected to fill the post left vacant by the resignation of Morris N. Kertzer. The popular rabbi had accepted a position as associate pastor in Park Avenue Synagogue in New York City and his successor was Dr. Judah Goldin who came to Iowa with an outstanding teaching record at Duke University and the University of Illinois. He had served as Assistant National Director of the Hillel Foundations and was a member of the editorial board of Judaism and the Jews under President Louis Finkelstein of the Jewish Theological Seminary of America. As a member of the School of Religion staff, Dr. Goldin introduced courses in *Judaism in New Testament Times,* taught classes in *Hebrew, Jewish History and Literature,* and directed special work in readings and research. He also became director of the local Hillel Foundation and Cultural Consultant for the National Hillel Foundations.

It was Dr. Goldin who, speaking at a University Vespers for new students, submitted one of the best statements of the true function of the School when he said, "In a certain sense,

to say that the School of Religion *teaches* religion, would be the height of naïveté or presumption. The best teachers of religion are not teachers in the limited sense. The best teachers of religion are the saints of the different religions; and saints have not always been the best educated men, that is, formally educated, of their times. They have been more than that.

"What, then, is it that the School of Religion does, if it does not *teach* religion? It offers various opportunities, within the limits of the teachers' abilities and time, for the disciplined, critical and sympathetic study of different religious cultures, and, especially, of the religious traditions of the Western world. How have men at different times thought of God and of their gods? What have they said about the nature of man and the universe? How have they expressed their commitments in writing and worship-patterns? These are the questions which courses in the School of Religion attempt to answer. Whatever the specified course, the principal concern is to present the material carefully to the student, so that he will arrive at a deeper understanding of the subject, and acquire what might be called a genuine knowledge, rather than a market-place notion, of it."

This slant on the interpretation and presentation of religion rather than the teaching of it, was underscored in the opinion of an attorney in the city of Omaha who said, "That is the way I feel about the function of the School. It *explains* religion and lets the student decide for himself on the merits or demerits of the case."

These opinions came during the days of the celebrated "Champaign, Illinois, Case" involving the teaching of religion in public schools. This was officially known as the McCollom Case in which the court declared unconstitutional a plan of released-time for religious instruction in Champaign schools. Whatever the decision of the Supreme Court might mean in its

application to other situations than the one at Champaign, a majority of the court, viz., Justice Reed who dissented, and Justices Frankfurter, Jackson, Rutledge and Burton, expressed opinions about the decision to the effect that it should not be applied indiscriminately to other programs of co-operation between public schools and religious groups, many of which, so they said, may be constitutionally proper.

The School of Religion involves School-Church co-operation, but in many respects it is wholly unlike the Champaign plan where various faiths were scheduled for brackets of time in public schools. At Iowa in the School of Religion, the elements of compulsion and social pressure, which were of considerable weight in the Champaign decision, are absent. Teaching on the college level is also radically different from teaching in the grades. The School, carefully conceived and developed over years of study and testing, rests on foundations consistent with American principles.

At Eden Theological Seminary, St. Louis, a degree candidate, Milo J. Phillipi, stated critical observations with youthful enthusiasm when in his dissertation he said,

"The ideal of the separation of Church and State has been vindicated at Iowa's School of Religion. In our country separation does not mean enmity between these two fundamental institutions of mankind. It means co-operation between church and state for higher ends. The School of Religion is not the panacea that will solve the great problems of education among all young people in universities and colleges. The founders are not trying to create an institution which everyone will flock to and worship in. Rather, it is the humble attempt of consecrated men and women who see the differences of dogmas that separate us and have decided to unite all in the service of love. Jesus Christ took the Law and used it for Grace. These men

and women are taking the divided allegiances and are shaping them into a unity of service in the bonds of peace!"

. . . *the School grew!*

The real growth was judged by the extent to which it brought about that "change in attitude about life and life's meaning" which Chairman Waples had talked about. It was seen in the extension of spirit of Protestant, Catholic and Jewish members of the board and the never-failing support of Iowans. Its achievement was determined by the Board of Trustees' critical analysis of every phase of influence.

"There is a desperate need for a working unity to keep the world from destruction," Lampe noted. "There is a tremendous call for a principle of unity by which, despite all our differences, we can show the world how it is possible to work together constructively to the advantage of all and the detriment of none. Here we are—state university Catholic, Jew, Protestant, enjoying each other's confidence, respecting each other's prerogatives, co-operating with individual freedom in a common task. To me, at the present moment, the challenge before us is heightened by the prevailing attitude of goodwill! It has not always been thus. The fact that it is so now often startles me. Is it because we have failed to do our full duty? 'Woe unto you when all men speak well of you!' The favorable climate in which we work surely cannot be due to any failure to understand our ideals and principles—at least this cannot be true of those whose opinions count. Our very success in achieving genuine co-operation without unworthy compromise constitutes, it seems to me, a sobering challenge in such a world as we live in today."

Neither the members of the Board nor Iowans generally,

shared Lampe's concern that the School was lacking in its mission because it was not being "persecuted." All agreed with him that it must not stand still. Generally, they felt that he was right when he said that the School of Religion was a militant force in humanity's "race between education and catastrophe," and that the education that would win the day would have to be motivated by a world-saving spirit and ideal.

All Iowa saw the School's mission recorded in many significant and telling ways. Thousands were listening to Morning Chapel, the daily eight o'clock devotional broadcast over WSUI. The individuals and groups presenting the programs and the men and women who tuned in were part of the School's great and growing family. Requests for announcement of programs were answered with monthly schedules, typical of which were those for December, 1951 to February, 1952:

December 3–8: Devotional program by Student Members of the YMCA.

December 10–15: Local ministers present "Meditations for the Advent Season."

December 17–22: "Christmas in Many Lands." Foreign students, members of the Cosmopolitan Club, will talk about Christmas in their homelands.

December 24–29: "Iowa Keeps Christmas." Representatives of religious and folk groups in Iowa will be our guests.

Dec. 31–Jan. 5: Members of the School of Religion Teaching Staff bring devotional thoughts for starting the new year.

January 7–12: Programs of Jewish Music and Readings from Jewish philosophers presented by members of Hillel Club.

January 14–19: "Understanding Religious Faiths," talks by student members of the class, "Protestant Groups of America."

January 21–26: Members of the Canterbury Club, Episcopal

student fellowship in meditations based on the theme, "The Meaning of the Incarnation."

Jan. 28–Feb. 2: "Iowa Women Look at Religion." A housewife, a writer, a teacher, a businesswoman, a minister's wife, a co-ed speak on the meaning of religion in the world today.

February 4–9: Members of the Church of Jesus Christ of Latter Day Saints. Young men representing the Mormon faith, elders and missionaries of the church, will present inspirational programs.

February 11–16: Negro Forum. Negro students of the University bring spiritual messages, songs, viewpoints on current religious and world issues during this "Lincoln's Birthday" week.

February 18–23: Brotherhood Week brings to the microphone prominent Catholic, Jewish and Protestant leaders speaking on the slogan "Victory for Brotherhood."

The Newman Club made it a regular feature to dramatize the lives of saints and great doctrines of the Catholic Church. Hillel frequently presented outstanding Jewish music and recordings of famous cantors. All Protestant groups were given a place on Morning Chapel, all denominations had their brackets of time and were unrestricted within the framework of a fifteen minute devotional broadcast. Prominent guests were interviewed, holy days and holy weeks were properly observed, faculty members of SUI and ministers, educators and laymen from surrounding towns joined in the growing popularity of Morning Chapel.

The supervision of these devotional programs was taken over by the Reverend Louis P. Penningroth. A Presbyterian clergyman, serving a church at Atalissa, Iowa, but living in Iowa City, Mr. Penningroth had been schooled in the interfaith ideal through his extraordinary work and achievement with the YMCA during World War I. He was also the founder and

chairman of the advisory board of the Youth Church Movement.

And as Morning Chapel sounded its customary prayer, "God visit our campus today with some act of duty done, some deed of kindness won, something for Thee. . . ." so the wheels of the School's service and the wheels within wheels moved through the university years.

A *Religious News Bulletin,* financed each month by an interested individual, carried the activities of the School to friends and supporters of the School everywhere in the state.

It reported news about the activities of the staff:

"Dr. M. Willard Lampe was convocation speaker at mid-year graduation. He selected an arresting title for his address: CANDIDATES FOR THE DEGREE WORLD CITIZEN, PLEASE RISE! Three fundamental requirements for this 'degree' were suggested: 1) the imagination to conceive it, 2) the faith to believe in it, 3) the art to practice it."

"Rabbi Morris N. Kertzer returns to the University. He has been on a leave of absence from our School of Religion while serving as a chaplain in the army. He has been away for nearly two years. During this time he has distinguished himself in service in Italy and France and in other theatres of operation. At the time of the Anzio Beachhead invasion the Associated Press reported under a Fifth Army dateline: Chaplain Morris Kertzer of Iowa City, Jewish professor, School of Religion, who recently arrived at the beachhead from the United States, was conducting Jewish services last night marking the high holiday Passover. The rites commemorating the Israelites' freedom from bondage in ancient Egypt were held in a sunken sand-bagged ward tent in the American hospital area which has been shelled and bombed many times by the Germans."

"Rabbi Gilbert Klaperman, who served as interim teacher during Rabbi Kertzer's absence, has accepted a position in an eastern synagogue."

"Father J. Ryan Beiser, Catholic professor, is supervising monthly meetings of the St. Albertus Magnus Guild, a group devoted to the study of 'Medical Ethics.' "

"Dr. Marcus Bach attends the Ceremony of Abbatial Blessing at New Melleray Trappist Monastery near Dubuque where the new abbot-elect was consecrated."

Through the years the Bulletin was to chronicle events of public interest as they affected the School and the people who supported it. The articles were intimate and personalized, for these were qualities characteristic of the work.

"The great loss during the current month," reported Director Lampe in May, 1945, "is the departure of Professor Shipley to accept a position in the Garrett Biblical Institute, which is the largest Seminary of the Methodist Church. My feeling is that if we are going to attract and keep men like Dr. Shipley, we must offer them and expect them to fill a chair, and not such a wide settee or bench as is involved in being the Protestant professor in our growing School. In my judgment there should be at least three Protestant teachers in our School, all of them scholars, but in varying types and degree. This would allow each one to pursue his special interest and at the same time not neglect the insistent demands of those relationships and that practical helpfulness which should always characterize a work like ours."

During the war years there were notes of interest to every faith:

"Catholic church services for pre-flight cadets are conducted each Sunday by the School of Religion's Catholic professor."

"Dr. Bach is working in Washington, D. C., collaborating

on a script on the life of an army chaplain. The story is designed to interpret for soldiers as well as for the home front what is happening in religion in the army."

"Rabbi Kertzer is official representative of the Jewish Welfare Board, a constituency of USO and conducts services for pre-flight cadets of the Jewish faith."

"Lt. Aldon Bebb, soldier friend of our School, stopped in the other day while on furlough, handed a member of our staff a contribution for our work saying he had heard how our work had touched Iowa communities including his home town, Conesville, Iowa."

Officially, the Bulletin also carried detailed reports of board sessions and annual meetings. The May, 1947, report was typical:

"In observance of the 20th anniversary of the School of Religion, more than 200 guests of various faiths attended a luncheon in the River Room of Iowa Memorial Union. New and old friends gathered. Graduates of the School of Religion were in attendance. Guests came from throughout Iowa and greetings were received from religious leaders in many parts of the nation.

"Presiding over the luncheon was Mr. F. C. Waples, president of the School's Board of Trustees. Mr. Waples described the School as a working example of realistic co-operation between Christians and Jews and called it an achievement in intelligent understanding among people of good faith."

"Dr. M. Willard Lampe commented on the growth and activities of the work and awarded citations to charter members and other honored guests who merited distinction.

"Luncheon speakers were Archbishop Henry P. Rohlman of the Catholic archdiocese of Dubuque, Mr. E. P. Adler of Davenport, Dr. Archibald Cardle of Burlington, and Professor George W. Stewart of the University of Iowa. The recognition

of the School and its work was highlighted by a résumé of the history of the School's development presented by Dr. O. D. Foster."

What the Bulletin did not say and what only a few people knew was that an anonymous giver financed this and other annual luncheons as an expression of his gratitude for the ideals and principles of the School. Mr. E. P. Adler did not want it known that he was this benefactor. It was one of his ways of saying that he believed in all the School represented. It was one of his gestures of unselfish good will. There was never any restriction on the number of guests, there was never any question about the privilege which people of every faith enjoyed to mingle with faculty members and religious leaders at the banquet tables. In a very special way these occasions became the School of Religion's finest hours.

It was at the annual meetings that the School's spirit became the spirit of the people. It was here that the conception of the plan, the early struggles, and the final integration of the idea into the university were graphically detailed. Here, teacher met parent, and students were introduced to the men who worked behind the scenes for all that the School of Religion represented. Here, through the years, new board members were installed. Here, too, old friends were missed, especially one to whom the author was particularly indebted. On March 2, 1949, death came to E. P. Adler. Throughout the nation editorials referred to him as a pioneer in journalism in America, as an adventurer in human relations, and an ambassador of good will among men of all faiths. To us at the School of Religion he had long been a symbol of our deepest aims in interfaith understanding and an embodiment of our highest principles in making a world safe for differences. We always had the feeling that his genius lay in his capacity to understand and appreciate the struggles and dreams of his fellowmen.

. . . *mid-century*

As early as 1950, plans were being considered for the "silver jubilee" observance which would come up in May, 1952. As an initial step in this connection, Lampe drew up a complete directory of the members of the present Board of Trustees. This compilation listed the distinguished educators, churchmen, and other prominent citizens serving on the Board in "Classes" and once more reminded the supporters of the School that these board members were elected subject to the approval of their religious denominations or the University, respectively, for a three-year term with eligibility for re-election. Four men, R. H. Fitzgerald, O. D. Foster, Eugene Mannheimer, and Thomas Farrell had been members from the beginning in 1927. Three directors, George W. Stewart, Arthur Poe and Bruce E. Mahan had served for more than twenty years; three, Frank O'Connor, George Sherman and Robert Lappen had more than fifteen years of service. Here was the complete roster as of 1950 as prepared by Lampe:

	Class of 1951		
	Representative	*Years of*	
Name and Address	*Capacity*	*Membership*	*Office*
Rev. W. W. Argow			
Cedar Rapids	Unitarian	5	
Rev. James W. Bean			
Mt. Vernon	Presbyterian	3	
A. G. Bush			
Davenport	Cong.	12	
Dean F. M. Dawson			
Iowa City	University	7	
Arthur C. Gingerich			
Wellman	University	6	
E. N. Grueskin			
Sioux City	Jewish	7	
Herbert L. Horton			
Des Moines	Episcopal	1	

Name and Address	*Representative Capacity*	*Years of Membership*	*Office*
Dean Mason Ladd			
Iowa City	University	6	
Dean Bruce E. Mahan			
Iowa City	University	21	Secretary
Msgr. Carl H. Meinberg			
Iowa City	Catholic	9	
Sam Morrison			
Iowa City	University	1	
B. J. Newburger			
Cedar Rapids	Jewish	3	
George Sherman			
Cedar Rapids	Baptist	18	
Rev. Sam Williamson			
Fairfield	Dis. of Christ	5	
	CLASS OF 1952		
Philip D. Adler			
Davenport	Jewish	2	
Rev. L. J. Brugman			
Iowa City	Catholic	7	Exec. Com.
Rev. A. L. Drake			
Waterloo	Baptist	7	
Prof. Forest C. Ensign			
Iowa City	University	5	
Chanc. R. H. Fitzgerald			
Pittsburgh, Pa.	University	26	
O. D. Foster			
Washington, D. C.	University	26	
Rev. Alfred E. Parsons			
in transit	United Pres.	2	
Dean Emeritus C. A. Phillips			
Iowa City	University	7	
Arthur Poe			
Cedar Rapids	Episcopal	21	2nd V. Pres.
Hon. William F. Riley			
Des Moines	Catholic	6	
F. L. Sawyers			
Centerville	Dis. of Christ	7	
F. C. Waples			
Cedar Rapids	Methodist	13	President

CLASS OF 1953

Name and Address	*Representative Capacity*	*Years of Membership*	*Office*
Bishop C. W. Brashares Des Moines	Methodist	7	
Thomas Farrell Iowa City	Catholic	26	Treasurer
Rev. H. K. Galloway in transit	United Pres.	7	
Pres. Emeritus E. A. Gilmore Iowa City	University	3	
Robert Lappen Des Moines	University	16	
Rabbi Eugene Mannheimer Des Moines	Jewish	26	1st V. Pres.
Rev. Alfred S. Nickless Chicago, Ill.,	Presbyterian	7	
Frank A. O'Connor Dubuque	University	19	
Richard H. Plock Burlington	Cong.	4	
C. R. Sheaffer Fort Madison	University	7	
Dr. Arthur Steindler Iowa City	University	7	
Prof. George W. Stewart Iowa City	University	21	Exec. Com.
Prof. H. J. Thornton Iowa City	University	7	

. . . *on the air*

While the *Religious News Bulletin* carried printed reports to supporters of the School, the radio brought the spoken word to Iowa and adjoining states. Morning Chapel had, of course, been a regular feature for many years but Station WSUI had invited Dr. Lampe to add another broadcast, "Religious News of the World." This fifteen minute program, presented by the School's administrative director, was prepared in co-operation

with Religious News Service, New York, and was introduced to listeners early in 1944. It became a regular "Wednesday at 12:45 P.M." program headlining global news as well as regional items about current happenings in the realm of faith. Religious News showed the people how much they had in common. It provided a lesson that the persecution of one communion is the tragedy of all. It pointed up the vitality of the religious spirit, the courage of its leaders, the common cause of faith, the miracles of belief. It brought the words of leaders speaking in the crises of our times. It reported the events of Israel, the pronouncements of Rome, the plans of Amsterdam. It made graphic the religion of Iowa by reports on Iowa's churches. It kept the School of Religion before the people and told of the work of the School, religious emphasis, university vespers, and conferences and news of interest to Catholic, Protestant and Jew.

The radio also became a medium for bringing listeners directly into the classroom. This experiment had been tried years earlier, but in the mid 1940's, religion had become more "popular," new techniques had been developed, a new course had been introduced. "Religious Groups of America" went on the air with a student participation idea unparalleled in educational broadcasts. It was a unique approach. By an objective study of the "lesser-known" religious groups, students were asked to consider the unexplored teachings of their own faith. Learning about the zeal of a Latter Day Saint, they were called upon to give an estimate of their own zeal in the church of their choice. The Christian Scientist suggested the value of the therapeutic value of prayer. The Jehovah's Witness was a case history in the need for Bible study. The Unity School of Christianity challenged the student to define his estimate of Christ. Spiritualism was studied in order to probe into the eschatological principles of the older faiths. Theosophy, New

Thought, Ethical Culture, the Baha'is, the Swedenborgians, the Vedantists were given brackets of time in order to familiarize students with the fluid characteristic of the American religious scene and put a basic proposition squarely at the heart of the teaching: "An investigation of the other person's faith can inspire you with a deeper investment in your own faith."

The evidence of student interest was registered in record enrollments. The result of the study was measured by voluntary papers written at the end of semesters under the heading, "What this course has done for my religious thinking." Typical "confessions" ran as follows:

"Religious persecution is not an unfamiliar subject to me, since I am of the Jewish faith," wrote senior Doris Grueskin, "but in this course I have learned that other small religious groups have also had great trials in their development."

"Having learned about other groups 'little-known,' I have come to a greater appreciation of the many problems they have had to face and I have developed a more sympathetic viewpoint toward them. All of this has broadened my religious viewpoint." So wrote the Rev. Fred W. Putnam, Episcopalian rector.

"This course," said Cary Jones, a senior, "by teaching me the beliefs and doctrines of other religions, denominations, cults and sects has made my own church, which is Presbyterian, a more living and helpful part of my life." Shirley Sherburne, a Junior, explained, "As I have studied various religious groups in this broadcast class, I have noticed in myself a tendency to not merely learn about the groups, but to evaluate the tenets of what they believe. I have compared these tenets with my own—I am a Methodist—and I have come to think with Montaigne who said, 'The essential of life is not what we believe about it, but how we live it.' "

Meanwhile, from the WSUI listening area letters came in

at the rate of eight hundred during a university year expressing confidence in the right of religion, every religion which is honest and vital, to have its say by those who believe it to be true.

Through this classroom presentation as well as by an increased recognition of Iowa's religious fabric, groups and personalities were drawn into the School of Religion's fellowship. Among the Mennonites it was Chris E. Hershberger, layman of Kalona, who thrilled students with his fervor for the beliefs and traditions of his people, who related how five of his seven children had doctor's degrees, and who gave the students a new and finer insight into Mennonite concepts. Islamic beliefs and practices were vividly explained by Hassan Igram, Moslem businessman of Cedar Rapids. Associate Presbyterian, Primitive Baptist, Primitive Methodist, Old Order Amish, Amana colonies, Quakers, Brethren, Adventists, evangelists and reformers soon learned that the School of Religion permitted them, as well as every other sincere interpreter of religious faith, to state their views and present their convictions. In looking over this total picture and in noting the interest of groups that ranged from liberal Unitarian to strongly orthodox Missouri Synod Lutheran, Dr. Lampe announced to his board:

"So far as the general public is concerned, despite this wide variety of religious presentation, even over the air, of viewpoints about which hosts of people are naturally sensitive, the response has been almost without exception warmly appreciative and commendatory. I think we have a right to say that there is a growing confidence in our School. My belief continues to be that we have in this School, with its ideals of honest loyalty and friendly co-operation, located as we are in a university like this, an unrivalled opportunity for service to this and oncoming generations."

But radio presentations were by no means limited to the "lesser-known" groups. The School of Religion, basically em-

phasizing Catholicism, Judaism and liberal Protestantism, provided spaces of time both in the classroom and on the air for any group which would provide a qualified and scholarly spokesman for its beliefs. Thus, the Unitarian Church was invited to present its views. So also was the Missouri Synod (Lutheran) denomination. But the most significant demonstration of complete enlistment in the School's broadcast curriculum was the decision of Catholic teacher, Father Welch, to put his "Life Problems" course on the air. This broadcast, taking the place of "Religious Groups of America" was presented directly from the classroom twice weekly. An explanation of the course made it clear that its purpose was to present the principle of Catholic morality, analyzed and applied to daily living. It put an emphasis on the Ten Commandments, the development of the virtues, sex and marriage, business morals and social responsibilities. Iowans listened and Iowans liked it.

CHAPTER FOUR

. . . *teachers and trustees*

IT WAS never to be expected that the teaching personnel in the School of Religion would remain permanent or fixed. As in other departments in the University there was a more or less regular "turnover." Director Lampe, looking back over his twenty-five years of service as the School's director could count six regularly installed Catholic professors, six Jewish, and six Protestant. The inter-faith record was as equal as that!

Called to take the place of Professor Shipley was Iowa-born Robert S. Michaelsen, Methodist-trained and Methodist-ordained. He had received his B.A. at Cornell College and his B.D. at Yale, where he was also working toward his Ph.D. degree. Although the School of Religion does not prepare students for the ministry or for ordination, Michaelsen was able to fill a special need for student guidance in pre-seminary training and for those who wished to make religious work their profession. He introduced several new and important courses including *Church and State in America* and *Contemporary Protestant Thought.* He conducted a *Seminar in Leadership Training* in which he presented fundamentals of Christian faith and action and techniques for group leadership in Protestantism. The *Core Course* came in his assignment and he taught courses in *Christian Ethics, New Testament* and *Living Religions of Mankind.*

At the June, 1951, Yale convocation, Michaelsen was

awarded the Ph.D. degree, the title of his thesis being, *The American Gospel of Work and the Protestant Doctrine of Vocation.*" It was this excellently prepared dissertation, with his scholarly qualifications, that made him eligible for an award under the terms of a Ford grant. At the beginning of the 1951 university year he was granted a year's leave of absence for advanced study at Harvard and, for the period, the post of Protestant professor was offered to Dr. Cyrus R. Pangborn.

It would have been difficult to have found a more capable teacher or one who more quickly grasped the full meaning of the School and its program. Pangborn with a B.A. degree from Kansas Wesleyan University, a B.D. from Yale Divinity School and a Ph.D. from Columbia University immediately won the friendship and respect of students and staff. He taught *New Testament* and *Religion in Human Culture* and worked out well-guided programs for students in reading and research. Important pastorates and significant contributions to Christian Association activities had equipped him for the work to which he was called at SUI.

During this university year, 1951–52, Rabbi Judah Goldin also received a leave of absence in order to pursue selected studies at the University of Chicago and to complete a manuscript which he expects to have published under the title, *The Wisdom of the Fathers.*

An interim professor was immediately procured for the 1951–52 academic year. Dr. Frederick Paul Bargebuhr came from Thomas Jefferson School, St. Louis, bringing to the university an unusually rich background of travel and knowledge of world affairs. He had lived in Germany during the years of the Weimar Republic, then established residence in the Middle East. He held a Ph.D. degree from the University of Munich, had studied under a grant from the American Philosophical Society, and was a member of many learned societies includ-

ing the American Classical Association and the American Oriental Society. His courses included *Hebrew Language, Living Religions of Mankind,* and *Old Testament.* Because of repeated requests he introduced during the second semester a course in the *Arabic Language.*

These new men caught the thought and feeling of the School. So did the new trustees who were elected to fill vacancies and to bring helpful plans and ideas as the School looked forward to its second quarter-century of service to campus and state. Iowa City businessman, Sam Morrison, influential in university and city circles, was elected to be a university representative on the board. To fill the vacancy of Arthur Poe, deceased, in the class of 1952, was Horace van Metre of Waterloo. The United Presbyterian Church elected Rev. William M. Hughes of Morning Sun to take the place of Rev. Alfred E. Parsons who had resigned; Rev. C. G. McKnight of Goldfield replaced Rev. H. K. Galloway.

Philip D. Adler, son of E. P. Adler, now filled his father's place on the Board of Trustees. Another important representative of the Jewish faith, B. J. Newburger of Cedar Rapids, was elected to the Board in 1948. For many years previously he had given generously of his time and money to the support of the School.

An important recent name among the Catholic trustees was that of the Honorable William F. Riley, now judge of the U. S. District Court, for the southern district of Iowa.

Iowa Methodism had its foremost spokesman on the board in the person of Bishop C. W. Brashares. Through his leadership and under his jurisdiction the School of Religion became the recipient of a stated percentage in the "Methodist Conference dollar" to help in the support of the Protestant work at the School. Iowa Episcopalians, with sustained interest in the

School of Religion, were represented for several years by the late Bishop E. L. Haines, and currently by their present diocesan head, Bishop Gordon V. Smith of Des Moines. Dr. Walter R. Goetsch, dean of students, represented the Missouri Synod Lutheran Church until his untimely death in 1950.

Dean Mason Ladd of SUI's Law College was one of the foremost representatives of the university. Prominent ministers such as Rev. James W. Bean, Presbyterian, and Rev. A. L. Drake, Baptist, were typical of the kind of leadership which made up the Board of Trustees.

The School was achieving a unique synthesis of faith and enlisting a roster of leadership that read like a modern parliament of religions!

. . . *the past is prologue*

Another university year begins. The familiar scene of students conferring at the registration tables is repeated. New registrants again ask, "How is it possible that religion can be taught unrestrictedly in a state university?" for the School of Religion remains distinctive and unprecedented in the field of religious teaching.

Its twenty-five years of history and achievement have answered the question. Seventy-five undergraduates have chosen the School as their major department; one hundred and fifty-four graduates have made religion their major. It has awarded the M.A. degree to twenty-six students and the Ph.D. degree to eleven candidates.

And what has hapened to these graduates? What contributions have they made to the religious and social temper of of their time? Some have accepted teaching positions in de-

nominational schools. Others have gone on to seminaries and universities—Union, Yale, Garrett, Columbia, Eden, Augustana—and then proceeded into important pastorates.

Dr. Ortha M. Lane, who received her degree in 1935, became director of the Home and Family Life of the Philippine Federation of Christian Churches with headquarters in Manila. Rev. Russell A. Peterson, an M.A. candidate in 1947, has become one of Lutheranism's chief interpreters with such publications as *Luther for Today, Lutheranism and the Educational Ethic, The Modern Message of the Psalms* and *The Synoptic New Testament.* Harold I. Hansen, earning his Ph.D. degree in 1949, indicated in his dissertation what he wanted to do with his life. A member of the Church of Jesus Christ of Latter Day Saints, he titled his thesis *Drama and Theatre in the Mormon Church,* proved that drama and religion were intimately connected in the vitality and history of his faith, and went on to demonstrate the fact at Utah State Agricultural College in Logan as director of drama and the theatre.

Charles W. Cannon, who received both his M.A. and Ph.D. degrees at the School of Religion, joined the firm of Rohrer, Hibler and Replogle, psychological consultants to management. He prepared himself for this field by taking advanced work at the University of Chicago and now works with top management groups in business and industry in the selection of key personnel and in building individuals in their jobs. Dr. George E. Mennenga became professor of English Bible and Missions at Western Theological Seminary, Holland, Michigan; Dr. Harold H. Gross was called to Freeman College in South Dakota to serve as dean and teacher in religion; Dr. C. Raymond Ludwigson joined the staff of Trinity Seminary and Bible College, Chicago; the Rev. Wayne W. Witte became pastor of Palatinate Reformed Church of Philadelphia; the Rev.

William C. Conradi went on to take courses in *Mental Hygiene* and *Pathological Psychology* at the University of Colorado with plans to establish a clinical training course for theological students; Dr. George B. Arbaugh was appointed dean of Augustana College.

One of the earliest candidates to receive a Ph.D. degree in the School of Religion was Dr. Paul Ching-szu Chen. Prior to World War II he served as Editor-in-Chief of Orient Photo-News Magazine at Manila in an attempt to awaken the public against the Japanese secret plans of expansion. Then he served as professor of the graduate school of Silliman University. In addition to this he served concurrently as Professor in the Graduate Schools of Arellano University and Far Eastern University and is now Dean of Studies of the Union College of Manila.

The list is long, the fields are varied, but the influence of the School of Religion shines through in the light of a contemporary understanding of basic problems of our time. The alumni of the School hold in common a tradition of idealism which is centered in the "unity in diversity" concept and which is discoverable in their attitudes toward the understanding that religious denominations are not rival systems, but, rather, different expressions of a central truth. Wherever they have gone they have sought to encourage the teaching of religion in a truly educational manner, in fairness to all, and with honesty and understanding of the place and trend of religion in our modern world. The effort of the alumni remains closely related to the thinking that is being done and the plans that are continually being formulated at the School itself.

At the annual meeting in 1951, Dr. Lampe looked back over a quarter century of service and said, "There has never been a year in my time when there has been wider or more

vigorous discussion of the place and importance of religion in public education." This point of view was corroborated in other areas.

In 1951 the Department of Higher Education of the National Education Association adopted a resolution proposed by Associate Dean E. A. Severinglaus of the College of Physicians and Surgeons of Columbia University. The statement bore such a close relationship to the School of Religion's program that it caught the attention of the School's director and Board of Trustees.

"There is," said the resolution, "a world-wide challenge to the moral and spiritual values which have been the foundation of our western culture. There is wide-spread evidence of moral and spiritual deterioration in our midst. Competence, in and of itself, has little meaning apart from the direction in which it is applied and this direction depends upon a reflective commitment to moral and spiritual values by which the individual is willing to work and live. Be it therefore resolved that institutions of higher learning accept their responsibilities in the area of values by: 1) clarifying their policies regarding the moral and spiritual aspects of education and, 2) by implementing these policies in administrative practice, in curriculum content, and in extra-curricular activities."

Another development was a conference on the teaching of religion in "State Schools" held at the University of Minnesota. Professors Welch and Michaelsen represented the University of Iowa and reported that the School of Religion was one of the chief centers of attention and debate. The conference generated much interest in the teaching of religion, and many requests for information about the School were received by the administrative director. Dr. Lampe was invited for a second time to Wayne University, Detroit, for the purpose of conferring with

officials who expressed their desire of establishing a School of Religion based on the Iowa plan.

These developments substantiated what Lampe had been saying and what the School had been demonstrating throughout a generation, "The subject of religion *can* be taught in a scrupulously fair way by those who believe in it, even when the teachers differ considerably among themselves about many of the factors involved."

. . . *the future*

Despite its many accomplishments, the School of Religion had a basic preoccupation during its first quarter century: it was continually concerned with the development of its idea into a working reality. Compelled by circumstances to be cast overly long in the role of adventurer, it was characterized for twenty-five years by the will and heart of the pioneer. It may be that it must still continue to fight its way against "prejudice, misrepresentation and cynicism" in the years ahead. Trails may still need to be blazed and guide-posts planted deep and firm in tomorrow's fields of human understanding. But those who have followed its growth, the explorers and colonizers who were able to persuade educators to undertake this "experiment," are once more taking an honest look at the aims in higher education and the School's part in making that education vital. They feel that the age is inherently religious, and they are beginning to interpret the whole venture of life in terms of a religious vocation.

Religion is no longer a fragmentation in the learning process; it has become a principal function, and there now devolves upon colleges and universities a greater responsibility than ever before. The measure of this obligation at the School of Reli-

gion is intensified, for it has indicated that it had found the method by which the integration of religion into higher education can be made possible.

Today, when man's capacity to control the mechanistic world which he has created is strongly challenged, the School must reinforce those influences in the university which are concerned with teaching "not only subjects, data, knowledge, but the making of citizens of the Kingdom of God." Service to the student life is written into the history of the years as the School looks back over a quarter of a century, guidance in the student's quest stretches forward into the unpredictable horizons of the years to come.

This is the day which history has made for both the challenge and the opportunity of the work we represent. The School of Religion has proved that the student in his four years in college and university can be alerted to the spiritual impulses of his generation and that along with his training for a remunerative living can be made aware of the need for a more productive inner life. This work will go on just as long as people believe in religious principles in general and in Christian standards in particular; just as long as people will exercise the will to believe that there can be co-operation and intelligent understanding among men of good faith.

Ever deeper and more realistically comes the warning that we must hold fast to the primacy of those qualities that made our nation great: the independence of belief and the interdependence of the freedom to believe it! To say men must learn to live together though they do not believe alike is not mere academic speculation. It is the only conclusion that one can draw from the critical nature of the world today.

"For twenty-five years," said President Hancher, "the School of Religion has been teaching the place of religion in the life of educated men and women. It has set the pattern for

similar experiments in other universities. It has justified the faith of its founders, and has exceeded their expectations. It has been justified not only by faith, but by works as well!

"It is my earnest hope and prayer that this School, your School, our School, will continue to minister to the intellectual needs and religious understanding of men and women in a society which, for a time, at least, has slipped its moorings, and has been cast adrift—a society which, with your help, may once again discover and apprehend the things that endure."

Such is the hope and goal of the School of Religion as it goes forward to meet the challenge of our interdependent world.

THE END

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